THE HYMNES AND SONGS OF THE CHVRCH.

Diuided into two Parts.

The first Part comprehends the Canonicall Hymnes, and such parcels of Holy Scripture, as may properly be sung: With some other ancient Songs and Creeds.

The second Part consists of Spirituall Songs, appropriated to the seuerall Times and Occasions, obseruable in the Church of England.

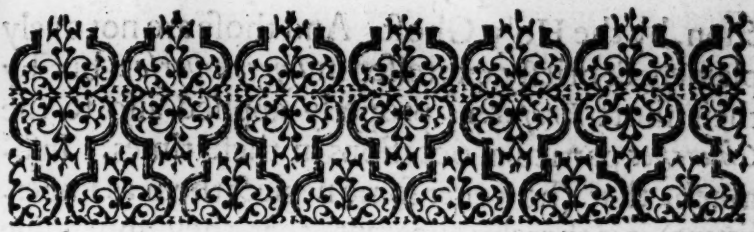
Translated, and Composed

BY

G. W.

LONDON,
Printed by the Assignes of GEORGE WITHER. 1623.

Cum Priuilegio Regis Regali.



TO THE HIGH AND MIGHTY PRINCE, IAMES, by the Grace of GOD, King of GREAT-BRITAINE, FRANCE, and IRELAND, Defender of the Faith, &c.

Grace, Mercy, and Peace, through Iesus Christ our Lord.

THese *Hymnes* (Dread Soueraigne) hauing diuers waies receiued life from your MAIESTIE, (as well as that approbation which the STATE alloweth) are now imprinted according to your Royall *Priuiledge*, to come abroad vnder your Gracious Protection. And what I deliuered vnto your Princely view at seuerall times, I heere present againe, incorporated into one Volume. The first Part whereof, comprehends those Canonicall *Hymnes*, which were written, and left for our instruction,

ction, by the Holy Ghost. And those are not onely plainely & briefly expressed in *Lyrick verse*: but by their short *Prefaces*, properly applied also to the *Churches* particular occasions in these times. Insomuch, that (howeuer some neglect them as impertinent) it is thereby apparant, that they appertaine no lesse to vs, then vnto those, in whose times they were first composed. And (if the coniecture of many good and learned men deceiue them not) the latter Part, containing *Spirituall Songs*, appropriated to the seuerall times and occasions obseruable in the *Church* of *England* (together with briefe Arguments, declaring the purpose of those *Obseruations*) shall be come a meanes both of encreasing Knowledge, and Christian Conformitie within your Dominions: Which, no doubt, your MAIESTY wisely foresawe, when you pleased to grant and command, that these *Hymnes* should be annexed to all *Psalme-bookes* in English Meeter. And I hope, you shall thereby encrease both the honour of GOD, and of your MAIESTIE. For, these *Hymnes*, and the knowledge which they offer, could no other way, with such certainety, and so little inconuenience, be conueied to the common people, as by that meanes which your MAIESTIE hath graciously prouided.

And now (maugre their malice, who labour to disparage and suppresse these *Helpes to Deuotion*) they

they shall, I trust, haue free scope to worke that effect which is desired; and to which end, I was encouraged to translate and compose them. For, how meanely soeuer some men may thinke of this Endeauour; I trust the successe shall make it appeare, that the *Spirit* of *God* was the first mooner of the *worke*. Wherein, as I haue endeuoured to make my Expressions such as may not bee contemptible to men of best vnderstandings: So I haue also laboured to sute them to the nature of the Subiect, and the common Peoples capacities, without regard of catching the vaine blasts of Opinion. The same also hath beene the ayme of Master *Orlando Gibbons* (your MAIESTIES seruant, and one of the Gentlemen of your Honourable Chappell) in fitting them with tunes. For, hee hath chosen to make his musicke agreeable to the matter, and what the common apprehension can best admit; rather then to the curious Fancies of the Time: Which path both of vs could more easily haue troden. Not caring therefore, what any of those shall censure, who are more apt to controule, then to consider; I commit this to Gods blessing and Your fauourable Protection: Humbly beseeching your MAIESTIE, to accept of these our Endeuours; and praying God to sanctifie both vs and this Worke to his glory: Wishing also (most vnfainedly) euerlasting consolations to your MAIESTIE, for those

temporall Comforts you haue vouchsafed me, and that felicity here, which may aduance your happinesse in the life to come. Amen.

Your MAIESTIES

most Loyall Subiect,

GEORGE WITHER.

THE FIRST PART OF THE *HYMNES* and *Songs* of the CHVRCH, containing those which are translated out of the Canonicall Scripture, together with such other *Hymnes*, and *Creeds*, as haue anciently been sung in the Church of *England*.

The Preface.

PLainely false is their Supposition, who conceiue that the *Hymnes*, *Songs*, and *Elegies* of the *Olde Testament* are impertinent to these latter Ages of the Church. For neither the actions, nor writings of the Ancient *Israelites*, which are recorded by the *Holy Spirit*, were permitted to be done, or written, for their owne sakes, so much as that they might be profitable to warne and instruct vs of the latter Times; according to Saint *Paul*, 1 *Cor.* 10. And indeed, so much is not onely testified by that Apostle in the place afore recited, and throughout the Epistle to the *Hebrewes*; but the very names of those *Persons* and *Places*, mentioned in these *Hymnes*, and *Songs*, doe manifest it: and farre better expresse the nature of that which they mystically point out, then of what they are literally applyed vnto; As those who will looke into their proper significations shall apparantly

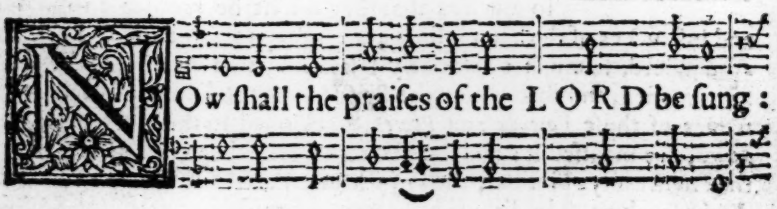
 discouer.

discouer. That therefore these Parcels of Holy Scripture (which are for the most part Meeter in their Originall tongue) may be the better remembred, to the glory of God: and the oftner repeated, to those ends for which they were written: they are here disposed into *Lyricke verse*: & doe make the first part of this *Booke*. Which *Booke* is called, *The Hymnes and Songs of the Church*, not for that I would haue it thought Part of the Churches *Liturgie*: but because they are made in the Person of all the faithfull, and doe (for the most part) treate of those things which concerne the whole *Catholike Church*.

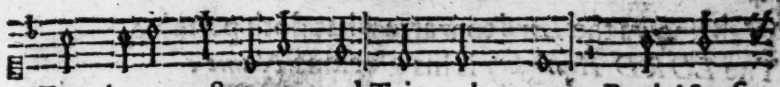
The first Song of *Moses*. Exod. 15.

THis Song *was composed and sung to praise the* Lord, *for the* Israelites *miraculous passage through the* Red-Sea: *and for their deliuery from those* Egyptians, *who were there drowned. It may (and should also) be sung in the Christian* Congregations, *or by their particular members, both with respect to the* Historicall *and* Mysticall *sences thereof.* Historically, *in commemoration of that particular Deliuerance which* GOD *had so long agoe, and so wondrously vouchsafed to his persecuted and afflicted* Church. Mystically, *in acknowledgement of our owne powerfull Deliuerance from the bondage of those spirituall Aduersaries, whereof those were the Types. For,* Pharoh (*signifying* vengeance) *typified our great* Enemie, *who with his hoast of* Temptations, Afflictions, &c. *pursueth vs in our passage to the spirituall* Canaan. *The* Red-Sea *represented our* Baptisme, 1 Cor. 10. 2. *By the* Dukes *and* Princes *of* Edom (*mentioned in this* Song) *are prefigured those powers and friends of the Kingdome of* Darkenesse, *which are, or shal be, molested at the newes of our* Regeneration. *And therefore this* Hymne *may very properly be vsed after the Administration of* Baptisme.

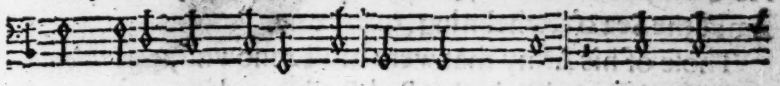
Song 1.

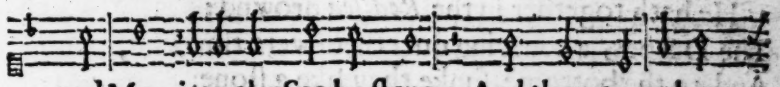


For,

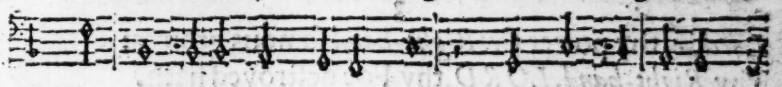


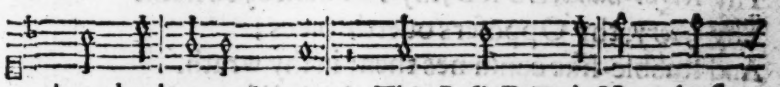
For, he a most renowned Triumph wonne: Both Horse



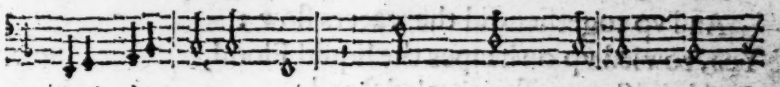


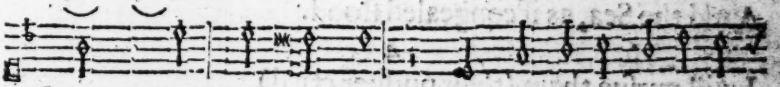
and Man into the Sea he flung: And them together



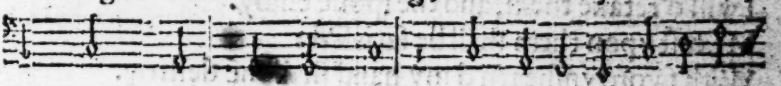


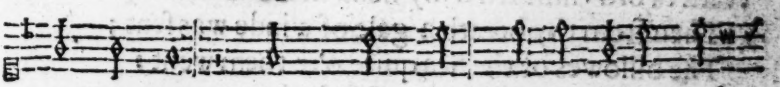
there hath ouerthrowne. The LORD is He, whose



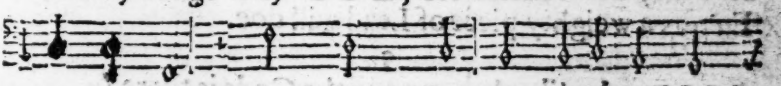


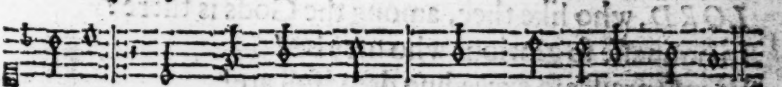
strength doth make me strong; And he is my Saluation,



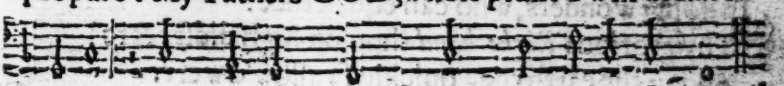


and my Song. My GOD, for whom I will a House





prepare: My Fathers GOD, whose praise I will declare.



Well knows the *Lord* to warre what doth pertaine,
The *LORD Almighty* is his glorious *Name*:
He *Pharaohs* Charrets, and his armed *Traine*,
Amid the Sea o'rewhelming, ouercame.
Those of his Army that were most renownd,
He hath together in the *Red-sea* drownd;
The Deepes, a couering ouer them were throwne,
And, to the bottome, sunke they like a stone.

3

Lord, by thy power thy *Right-hand* famous growes:
Thy *Right-hand*, *LORD*, thy Foe destroyed hath.
Thy *Glory*, thy Opposers ouerthrowes;
And stubble-like consumes them in thy wrath.
A blast but from thy nostrils forth did goe,
And vp together did the waters flow:
Yea, rowled vp on heapes the liquid Flood,
Amid the Sea, as if congealed stood.

4

I will pursue them (their pursuer cry'd)
I will o'retake them, and the spoile enioy.
My lust vpon them shall be satisfi'd:
With sword vnsheath'd my hand shall thē destroy.
Then from thy breath a gale of winde was sent;
The billowes of the Sea quite o're them went:
And they the mighty waters suncke into,
Eu'n as a weighty piece of Lead will doe.

5

LORD, who like thee, among the Gods is there?
In holinesse so glorious who may be!
Whose praises so exceeding dreadfull are!
In doing wonders, who can equall thee!
Thy glorious *Right-hand* thou on high didst reare
And in the earth they quickly swallow'd were.

But thou in mercy, onward haſt conuai'd
Thy *People*, whoſe redemption thou haſt paid.

6

Them, by thy ſtrength thou haſt been pleas'd to beare,
Vnto a holy *Dwelling-place* of thine.
The *Nations* at report thereof, ſhall feare:
And grieue ſhall they that dwell in *Paleſtine*.
On *Edoms* Princes ſhall amazement fall:
The mighty men of *Moab* tremble ſhall.
And, ſuch as in the land of *Cana'n* dwell
Shall pine away, of this when they heare tell.

7

They ſhall be ſeized with a horrid feare,
Stone-quiet thy *Right-hand* ſhall make them be;
Till paſſed ouer, *LORD*, thy *People* are;
(Till thoſe paſſe ouer, that were bought by thee.)
For thou ſhalt make them to thy *Hill* repaire,
And plant thē there (O *Lord*) where thou art heire.
Eu'n there, where thou thy *Dwelling* haſt prepar'd;
That *holy-place* which thine own hands haue rear'd.

8

The *LORD* ſhall euer and for euer raigne,
(His Soueraignty ſhall neuer haue an end)
For, when as *Pharoh* did into the *Maine*
With Charrets & with horſemen downe deſcend,
The *LORD* did backe againe the Sea recall;
And with thoſe waters ouerwhelm'd them all.
But through the very inmoſt of the ſame,
The ſeed of *Iſrael* ſafe and dry-ſhod came.

The

The second *Song* of *Moses*. Deut. 32.

THis Song *was giuen by* God *himselfe, to be taught the* Iewes; *that it might remaine as a witnesse against them when they should forget his benefits. For, it appeares, the Diuine wisdome knew, that when the* Law *would be lost or forgotten, a* Song *might be remembred to posterity. In this* Hymne (*Heauen and Earth being called to witnesse*) *the* Prophet *makes first a narration of the Iewes peruersnesse: and then deliuereth prophetically three principall things; wherein diuers other particulars are considerable. The first is a* Prediction *of the* Iewes *Idolatry, with the punishments of it. The second is, their hatred to* Christ, *with their* Abiection. *And the last is, of the calling of the* Gentiles. *We therefore, that haue by faith and experience seene the successe of what is herein foretold, ought to sing it often, in remembrance of Gods* Iustice *and* Mercy. *And (seeing we are all apt enough to become forgetfull of our* Redeemers *fauour as they) we should by the repetition hereof, seeke so to stirre vp our considerations, that (as S.* Paul *counselleth) we might the better* meditate the goodnesse and seuerity of God, &c. *For, if hee hath not spared the* naturall branches, *Let vs take heede, as the same* Apostle *aduiseth.* Rom. 11. 24.

Song 2.

Sing this as the first Song.

TO what I speake, an eare yee *Heauens* lend,
And heare thou *Earth* what words I vtter will.
Like drops of Raine, my Speeches shall descend,
And as the Deaw, my Doctrine shall distill:
Like to the smaller raine on tender flowres;
And as vpon the grasse, the greater showres.
For, I the *Lord's* great Name will publish now,
That so our *GOD* may praised be of you.

2

He is that *Rocke*, whose workes perfection are:
For, all his wayes with iudgement guided be.
A *God* of Truth, from all wrong-doing cleare;

A truely Iuſt, and righteous One is he:
Though they themſelues defil'd, vnlike his ſons,
And are a crooked race of froward ones.
Oh mad and fooliſh *Nation*! why do'ſt thou
Thy ſelfe vnto the *Lord* ſo thankeleſſe ſhow?

3

Thy *Father* and *Redeemer* is not he?
Hath he not made, and now confirm'd thee faſt?
Oh! call to minde the dayes that elder be,
And weigh the yeares of many ages paſt.
For, if thou aske thy *Father*, he will tell,
Thy *Elders* alſo, can informe thee well,
How he (*the high'ſt*) did *Adams* ſonnes diuide,
And ſhares for eu'ry Family prouide;

4

And how the *Nations* Bounds he did prepare,
In number with the ſonnes of *Iſrael*.
For, in his *People*, had the *LORD* his ſhare,
And *Iacob* for his part allotted fell:
Whom finding in a place poſſeſt of none,
(A Deſart vaſt, vntilled and vnknowne)
He taught them there, he led them farre and nigh,
And kept them as the Apple of his eye.

5

Eu'n as an *Eagle* to prouoke her young,
About her Neſt doth houer here and there,
Spread forth her wings, to traine her Birds along,
And ſometime on her backe her yonglings beare:
Right ſo, the *LORD* conducted them alone,
When for his aid, *Strange-god* with him was none.
Them, on the High-Lands of the Earth he ſet,
Where they the plenties of the field might eat.

6

For them he made the Rocke with Hony flow:
He drained Oyle from ſtones, and them did feed
With Milke of Sheepe, with Butter of the Cow,
With Goats, fat Lambs, & Rams of *Baſhan* breed.
The fineſt of the Wheat he made their food:
And of the Grape they dranke the pureſt blood.
But, herewithall vnthankfull *Iſrael*
So fat became, he kicked with his heele.

7

Growne fat, & with their groſſeneſſe couer'd ore,
Their *God*, their Maker they did ſoone forſake;
Their *Rocke* of Health, regarded was no more:
But with *Strange-gods*, him iealous they did make.
To moue his wrath, they hatefull things deuiz'd:
To *Diuels*, in his ſtead, they ſacrifiz'd;
To *Gods* vnknowne, that new inuented were,
And ſuch as their Fore-fathers did not feare.

8

They minded not the *Rocke*, who them begat,
But quite forgot the *God* that form'd them hath.
Which when the *Lord* perceiu'd, it made him hate
His Sonnes and Daughters, mouing him to wrath.
To marke their end, ſaid he, Ile hide my face:
For, they are faithleſſe Sonnes, of froward race.
My wrath, with what is not a *God*, they moue;
And my diſpleaſure, with their follies proue.

9

And I, by thoſe that are no *People*, yet,
Their wrathfull iealouſie will moue for this;
And by a fooliſh *Nation* make them fret.
For, in my wrath a fire inflamed is:
And downe to Hell, the Earth conſume it ſhall;

Eu'n

Eu'n to the Mountaines bottomes, fruit and all.
In heapes, vpon them, mischiefes will I throw;
And shoote mine Arrowes, till I haue no moe.

10

With hunger parched, and consum'd with heat,
I will enforce them to a bitter end.
The teeth of Beasts vpon them will I set;
And will the poys'nous dust-fed Serpent send.
The Sword without, and feare within, shall slay
Maids, yongmen, babes, & him whose hair is gray,
Yea, I had vow'd to spread them here and there,
Men might forget, that such a People were.

11

But this, the foe compel'd me to delay;
Lest that their aduersaries (prowder growne)
Should (when they heard it) thus presume to say:
This, not the *Lord*, but our high hand, hath done.
For, in this *People* no discretion is:
Nor can their dulnesse reach to iudge of this.
Oh had they wisedome this to comprehend!
That so they might bethinke them of their end.

12

How should one make a thousand run away,
Or two men put ten thousand to the foile;
Except their *Rocke* had sold them for a pray,
And that the *Lord* had clos'd them vp the while?
For, though our *Foes* themselues the Iudges were,
Their *God* they cannot with our *God* compare:
But they haue Vines like those that *Sodome* yeelds,
And such as are within *Gomorrha* fields.

13

They beare the Grapes of gall vpon their vine:
Extreamely bitter are their clusters all.

Yea,

Yea, made of *Dragons-venom* is their wine,
And of the cruell *Aspes* infectious gall.
And can this (euer) be forgot of me,
Or not be sealed where my treasures be?
Sure, *mine is vengeance*; and I will repay:
Their feet shall slide at their appointed day.

14

Their time of ruine neere at hand is come:
Those things that shall befall them, hast will make.
For, then the *Lord* shall giue his people doome,
And on his *Seruants* kinde compassion take;
When he perceiues their strength bereft & gone
And that in prison they are left alone:
Where are their *Gods* become? he then shall say;
Their *Rocke*, on whom affiance they did lay?

15

Who ate the fattest of their Sacrifice?
Who of their Drinke-oblations dranke the wine?
Let those vnto their succour now arise,
And vnder their protection them enshrine.
Behold, consider now, that I am He,
And that there is no other *God* with me.
I kill and make aliue: I wound, I cure:
And there is none can from my hand assure.

16

For, vp to Heau'n on high my hand I reare,
And (as I liue for euer) this I say;
When I my shining sword to whet prepare,
And shall my hand to acting vengeance lay,
I will not cease till I my foes requite,
And am aueng'd on all that beare me spight:
But in their bloud, which I shall make to flow,
Will steepe mine arrowes, till they drunken grow;

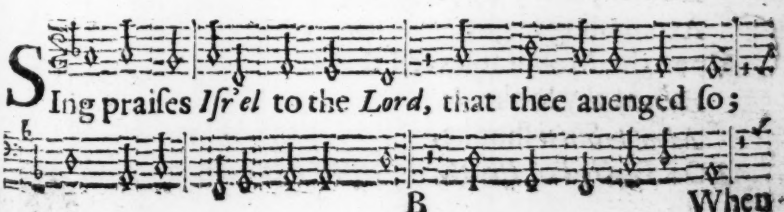
17

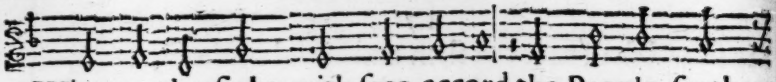
My ſword ſhall eate the fleſh and bloud of thoſe,
Who ſhall be either ſlaine, or brought in thrall,
When I begin this vengeance on my Foes.
Sing therefore, with his *People*, Nations all,
For, he his *Seruants* bloud with bloud will pay;
And due auengement on his *Foes* will lay.
But, to his *Land* compaſsion he will ſhow;
And on his *People* mercy ſhall beſtow.

The *Song* of *Deborah* and *Barak*. Iudg. 5.

THis Hymne *was compoſed to glorifie God for the great ouerthrow giuen to* Siſera: *who comming armed with many hundred Chariots of yron againſt the poore oppreſſed* Iſraelites, *(when they had not a Sword or Speare among* 40000. *of them) was neuertheleſſe miraculouſly diſcomfited, to ſhew the vnbeleeuing people, that the Lord onely is the God of Battels; and that he is both able, and doth often deliuer his* Church, *without the ordinary meanes. By the repetition hereof, we praiſe God, in commemorating one of the great Deliuerances heretofore vouchſafed to his* Church. *And in theſe times of feare and wauering, we may alſo by this memorable example of Gods prouidence, ſtrengthen our faith, which is many times weakned by the outward power, proſperity, or vaine boaſtings of the* Churches *aduerſaries: Who ſhall (doubtleſſe) be at laſt ſhamefully ruined (according to the Prophetical* Imprecation *concluding this* Song) *notwithſtanding their many likelihoods of preuailing. Yea, then, perhaps, ſhall that deſtruction come on them, to Gods greater glory, when our eſtate ſeemes to be moſt deſperate.*

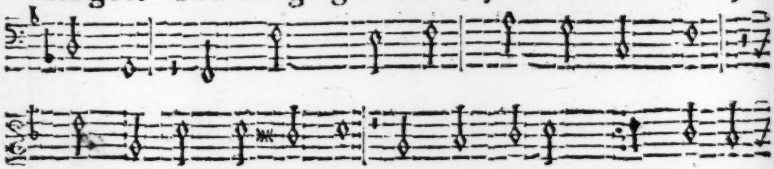
Song. 3.



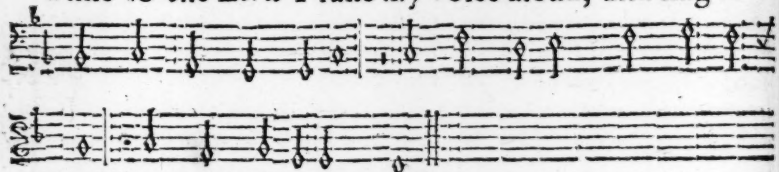


When to the fight with free accord the People forth

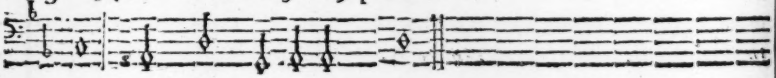
did goe. You Kings giue eare, you Princes heare,



while to the *Lord* I raise my voice aloud, and sing to



God, (the *Lord* of *Isr'el*) praise.



2

When thou departedst *Lord*, from *Seir*,
When thou leftst *Edom* field,
Earth shooke, the Heauens dropped there,
The Clouds did water yeeld.
LORD, at thy sight
A trembling fright
Vpon the Mountaines fell:
Eu'n at thy looke,
Mount-Sinai shooke,
LORD God of *Israel*.

3 Not

3

Not long agoe in *Shamghar's* dayes,
Old *Anath's* valiant Sonne;
And late in *Iael's* time; the wayes
Frequented were of none;
The paſſengers
Were wanderers,
In crooked pathes vnknowne;
And none durſt dwell,
Through *Iſrael*,
But in a walled Towne.

4

Vntill I *Deborah* aroſe,
(Who roſe a Mother there)
In *Iſr'el*, when new Gods they choſe
That fild their Gates with warre,
And they had there,
Nor ſhield nor Speare
In their poſſeſsion then;
To arme (for fight)
One *Iſraelite*
Mong forty thouſand men.

5

To thoſe that *Iſr'els* Captaines are,
My heart doth much incline;
To thoſe, I meane, that willing were:
O *LORD*, the praiſe be thine,
Sing ye, for this,
Whoſe vſe it is
To ride on Aſſes gray;
All ye that yet
In *Middin* ſit,
Or trauell by the way:

6

The place where they their water drew,
From Archers now is cleare.
The *Lords* vprightneſſe they ſhall ſhew,
And his iuſt dealing there.
The *Hamlets* all,
Through *Iſr'el* ſhall
His righteouſneſſe record:
And downe vnto
The Gates ſhall goe
The people of the *LORD*.

7

Ariſe oh *Deborah*, ariſe:
Riſe, riſe, and ſing a Song.
Abinoam's ſonne, oh *Barak* riſe:
Thy Captiues lead along.
Their *Princes* all,
By him made thrall
To the Suruiuor be.
To triumph on
The *Mighty* one,
The *LORD* vouchſafed me.

8

A root from out of *Ephraim*,
Gain'ſt *Amaleck* aroſe:
And (of the people) next to him
The *Beniamites* were thoſe.
From *Machir* (where
Good Leaders are)
Came well experienc't men:
And they came downe
From *Zabulon*,
That handle well the Pen.

9

Along with *Deborah* did goe
The Lords of *Isachar*;
With *Isachar*, euen *Barak* too,
Was one among them there.
He forth was sent,
And marching went
On foot the lower way,
For *Reuben* (where
Diuisions were)
Right thought-full hearts had they.

10

The bleating of the flockes to heare,
Oh, wherefore didst thou stay?
For *Reuben* (where diuisions were)
Right thought-full hearts had they.
But, why did they
Of *Gilead* stay
On *Iordans* otherside?
And wherefore than,
Didst thou oh *Dan*,
Within thy Tents abide?

11

Among his harbours, lurking by
The seaside, *Asher* lay.
But, *Zabulon*, and *Nepthali*
Kept not themselues away.
They people are,
Who feareless dare
Their liues to death expose;
And did not yeeld
The hilly field,
Though *Kings* did them oppose.

12

With them the *Cananitish* Kings
At *Tana'ch* fought that day,
Close by *Megiddo's* water-springs:
Yet bore no Prize away.
For loe, the Starres
Fought in their Spheares:
Gainst *Sisera* fought they.
And some (by force)
The water-course
Of *Kishon*, swept away.

13

Eu'n *Kishon* Riuer, which was long
A famous Torrent knowne.
Oh thou my soule! oh thou, the *strong*,
Hast brauely trodden downe.
Their *Horse* (whose pace
So lostie was)
Their hooses with prancing wound;
Those of the *Strong*,
That kickt and flung,
And fiercely beat the ground.

14

A heauy curse on *Meroz* lay:
Curst be her dwellers all.
The *Angell* of the *LORD* doth say,
That Citie curse you shall.
And, therefore, this
Accursing is:
They came not to the fight,
To helpe the *LORD*
(To helpe the *LORD*)
Against the *Men* of *Might*.

15

But, bleſt be *Iael, Heber's* ſpouſe
The *Kenite*, bleſt be ſhe,
More then all women are, of thoſe
That vſe in Tents to be.
To him did ſhe
Giue milke, when he
Did water onely wiſh;
And butter ſet
For him to eat,
Vpon a Lordly diſh.

16

She in her left hand tooke a naile,
And rais'd vp in the Right
A workemans hammer; wherewithall
She *Siſera* did ſmite.
His head ſhe tooke
When ſhe had ſtrooke
His pierced Temples through.
He fell withall:
And in the fall,
He at her feet did bow.

17

He at her feet did bow his head
Fell downe, and life forſooke.
Meane while his longing *Mother* did
From out her window looke:
Thus, crying at
The Lattice grate,
Why ſtayes his Chariot ſo
From haſting home?
Oh! wherefore come
His Chariot wheeles ſo ſlow?

18

As thus ſhe ſpake, her *Ladies* wiſe
To her an anſwere gaue.
Yea, to her ſelfe, her ſelfe replies;
Sure, *ſped* (ſaid ſhe) *they haue*:
And all this while
They part the ſpoyle;
A *Damſell*, one or tway,
Each homeward beares,
And *Siſera* ſhares
A party-colour'd Pray

19

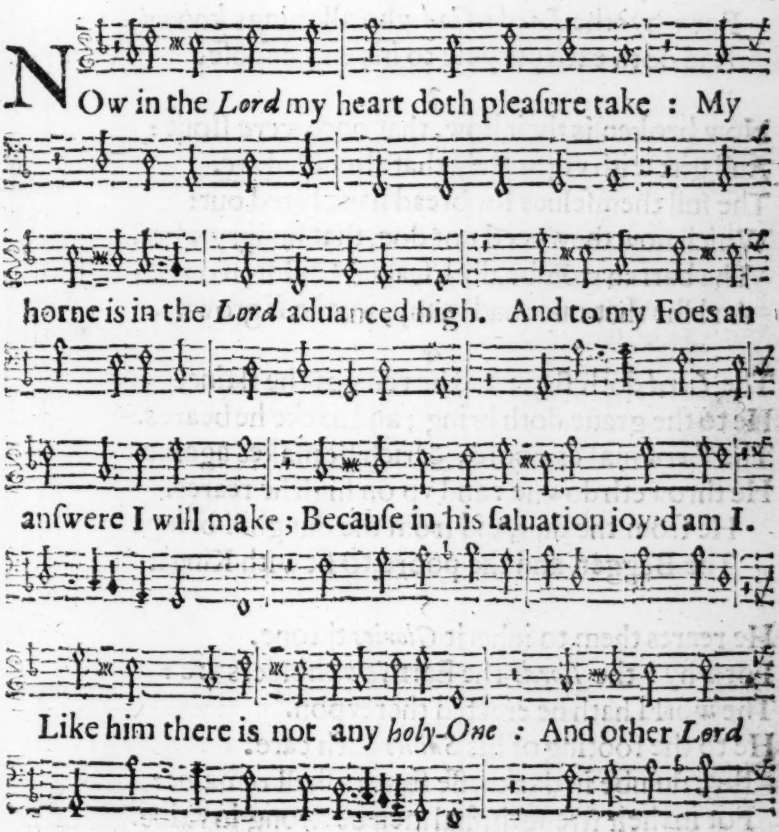
Of needle-worke, both ſides of it
In diuers colours, are:
En'n ſuch as doth his necke befit
That vſeth ſpoiles to weare.
So *LORD*, ſtill ſo,
Thy Foes o'rethrowe:
But who in thee delight,
Oh, let them be
Sunne-like, when he
Aſcendeth in his might.

The Song *of* Hannah. 1. *Sam.* 2. 1.

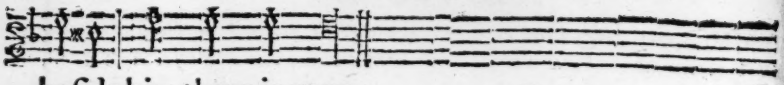
HAnnah *the wife of* Elkanah, *being barren* (*and therefore vpbraided and vexed by* Penninah *her husbands other Wife*) *prayed vnto the Lord for a Son. And hauing obtained him, glorified God in this Song, for deliuering her frō the contempt of her aduerſary. By* Hannah (*which ſignifieth* Grace *or* Gracious) *was the Church of Chriſt repreſented: And by* Penninah (*ſignifying* deſpiſed, *or* forſaken) *was figured the Iewiſh Synagogue. This Song therefore, is to be vnderſtood as a myſticall Propheſie of that* Abiection *of the Iewes, and* calling *of the* Gentiles, *which was fulfilled vpon the birth of* Ieſus Chriſt, *our true* Samuel: *at whoſe conception the bleſſed Virgin* Marie, *in her* Magnificat,

nificat, acknowledged the verifying of many particulars foretold in this Song, euen almost in the same words. In memoriall therefore of these Mysteries, *we ought to sing this* Hymne : *to comfort vs also, against the pride and arrogancy of those, who, by reason of their multitudes, shall scorne, and vpbraid the true Church, as Mother onely of a few poore and obscure Children. And wee may vse it likewise to praise God for that fruitfulnesse which he hath giuen to our* Holy Mother, *who hath lately had many Children aduanced to be Kings, and to sit on the most eminent thrones of Glory in the earth, according to this Propheticall Song.*

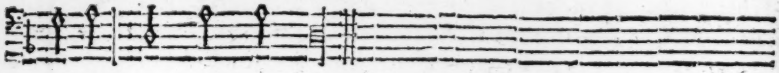
Song. 4.



beside



beſide him there is none:



2

Nor like our *God* another God is there.
So proudly vaunt not then, as heretofore;
But, let your tongs from henceforth now forbeare
All vaine preſuming words, for euermore.
For why? the *Lord* is *God* who all things knows,
And doth each purpoſe to his end diſpoſe.

3

Now broken is their bow, that once were ſtout:
And girt with vigor they that ſtumbled are.
The full themſelues for bread haue hired out:
Which now they need not doe, that hungry were.
The barren wombe, doth ſeauen Children owne:
And ſhe that once had many, weake is growne.

4

The *Lord* doth ſlay; and he reuiues the ſlaine,
He to the graue doth bring; and backe he beares.
The *Lord* makes poore; & rich he makes againe.
He throweth downe: and vp on high he reares.
He from the duſt, and from the dunghill brings
The Begger, and the poore, to ſit with Kings.

5

He reares them to inherit *Glories* throne.
For why? the *Lords* the Earth's vpholders are:
The world hath he erected therevpon.
He to the footing of his *Saints* hath care.
But, dumbe in darkneſſe ſinners ſhall remaine:
For in their ſtrength, ſhal men be ſtrong in vaine.

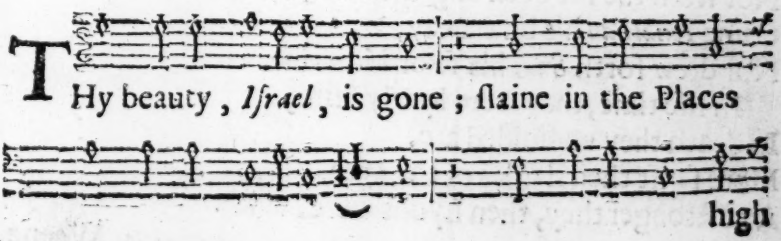
6

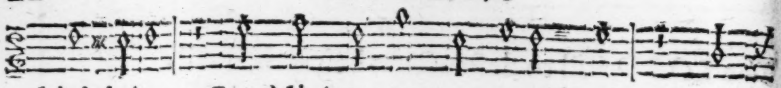
The *LORD* will to destruction bring them all,
(Eu'n eu'ry one) that shall with him contend.
From out of heau'n he thunder on them shall,
And iudge the world vnto the fartheſt end.
With ſtrength and power, his *King* he will ſupply;
And raiſe the Horne of his *Annointed*, high.

The Lamentation of *Dauid*, ouer *Saul*, and *Ionathan* his Sonne, 2. *Sam*. 1. 17.

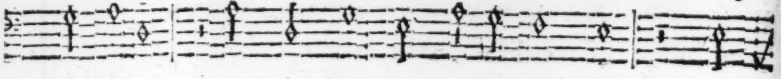
IN this funerall Elegie Dauid *bewaileth the death of* Saul *and* Ionathan: *from whence theſe obſeruations may be collected. Firſt, that the ſlaughter of a valiant Prince is an outward blemiſh, and iuſt cauſe of ſorrow in the State. Secondly, that the inſulting of an aduerſary is not the leaſt affliction. Thirdly, that the Mountaines of* Gilboa *are accurſed to this day. For, by* Gilboa *(which is interpreted* ſlippery *or* inconſtant) *is myſtically vnderſtood that* irreſolution *or* deſpaire, *by which men fall into the power of their ſpirituall aduerſary. Fourthly, we hence may learne to commemorate thoſe things which are praiſe-worthy euen in our enemie. Laſtly, it ſheweth vs that wiſe and good men may tender one friend more affectionately then another; and that it miſ-beſeemes them not to bewaile their death. This is to be ſung* hyſtorically *for our inſtruction in the particulars afore mentioned. And may be obſerued as a patterne for our funerall* Poems.

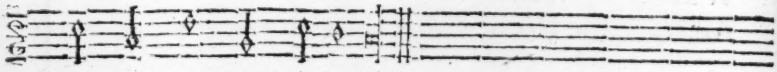
Song 5.



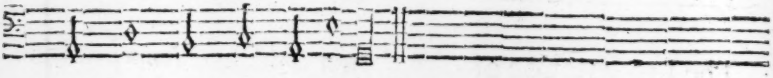


high is he : The Mighty now are ouerthrowne. Oh,





thus how commeth it to be.



Let not this newes their ſtreets throughout,
In *Gath*, or *Askalon*, be told,
For feare *Philiſtia's* daughters flout:
Leſt vaunt th'vncircumcized ſhould.

2

On you hereafter let no dew
You Mountaines of *Gilboa*, fall.
Let there be neither ſhowers on you,
Nor fields that breed an offring ſhall.
For, there with ſhame, away was throwne
The Target of the *ſtrong* (alas)
The ſhield of *Saul*, eu'n as of one
That neu'r with oyle annoynted was.

3

Nor from their bloud that ſlaughter'd lay,
Nor from the fat of ſtrong-men ſlaine;
Came *Ionathan* his bow away,
Nor drew forth *Saul* his ſword in vaine.
In life time, they were louely faire,
In death they vndiuided are.
More ſwift then Eagles of the ayre,
And ſtronger they, then Lyons were.

4 Weepe

4

Weepe *Isr'els* daughters, weepe for *Saul*,
Who you with Skarlet hath arayd;
Who clothed you with pleasures all,
And on your garments gold hath layd.
How comes it, he that mighty was,
The foile in battell doth sustaine!
Thou *Ionathan*, oh thou (alas)
Vpon thy places high wert slaine.

5

And, much distressed is my heart,
My brother *Ionathan* for thee,
My very deare-delight thou wert,
And wondrous was thy loue to me.
So wondrous, it surpassed farre
The loue of women (eu'ry way.)
Oh, how the mighty fallen are!
How warlike Instruments decay!

Dauids *Thanksgiuing*. 1 Chro. 29. 10.

KIng Dauid *hauing by perswasions and his owne liberall example, stirred vp the people to a bountifull Beneuolence toward the building of Gods house; praised him for that willing and cheerefull free-offring. And in this Thanksgiuing, we obserue this method. First, he acknowledgeth* Gods blessednesse, Greatnesse, Power, Glory, Victory, Maiesty, Bounty, *with the like: and confesseth in generall that* Honour, Riches, Strength, *with all other good things are at the Almighties disposing. Secondly, he therefore praiseth the Lord; and acknowledgeth also, that his, & the peoples willingnesse to giue, came not of themselues; but was Gods owne proper gift (as well as that which they had giuen. Lastly, He prayeth for the continuance of Gods blessing, both vpon their purposes and endeauours: and, that their Beneuolence may be disposed to that End for which it was giuen. This Song may be very properly vsed, whensoeuer among vs, there hath beene any free and liberall contributions to good and pious Ends. And to fit the same the better to such purposes; the Persons, and some few circumstances, are a little changed in this Translation.*

Song.

Song 6.

Sing this as the fift Song.

O *LORD*, our euerlasting *GOD*,
Blisse, greatnesse, power, and praise is thine.
With thee, haue Conquests their abode,
And glorious Maiesty Diuine.
All things that earth and heauen afford,
Thou at thine owne disposing hast.
To thee belongs the *Kingdome LORD*,
And thou for head o're all art piac't.

2

Thou Wealth and Honour dost command,
To thee, made subiect all things be:
Both strength and powre, are in thine hand,
To be dispos'd as pleaseth Thee.
And now, to Thee our God therefore,
A *Song of Thankefulnesse* we frame.
(That what we owe, we may restore)
And glorifie thy glorious *Name*.

3

But, what, or who are we (alas)
That we in giuing are so free!
Thine owne before, our *Offring* was,
And all we haue, we haue from thee.
For, we are Guests and Strangers here,
As were our *Fathers* in thy sight:
Our daies but shadow-like appeare,
And suddenly they take thir flight.

4

This Offring *Lord* our *God*, which thus
Wee for thy names sake haue bestown,
Deriued was from thee, to vs;

And

And that we giue is all thine owne.
Oh *God*, thou prou'ſt the heart, we know,
And doſt affect vprightneſſe there.
With gladneſſe, therefore we beſtow
VVhat we haue freely offerd here.

5

Still thus (Oh *Lord* our *God*) encline
Their meaning who thy people be.
And euer let the hearts of thine
Be thus prepared vnto Thee.
Yea, giue vs perfect hearts, we pray,
That we thy precepts erre not from.
And grant, our *Contribution* may
An honour to thy Name become.

The Praier of Nehemiah. *Nehem.* 1. 5.

NEhemiah, *determining (as the ſtory ſhoweth) to moone* Artaxerxes *for the repaire of the Citie and houſe of the* Lord, *firſt made this Prayer. Wherein, hauing acknowledged the* Maieſtie, Iuſtice, *and* Mercy *of* God, *he confeſſeth the hainouſneſſe of his, and his peoples ſinns; deſireth forgiueneſſe; entreateth for the peoples deliuerance from captiuitie; and requeſteth he may find fauour in the ſight of the King his Maiſter. Now, we who by regeneration are the ſonnes of* Israel *(and ſuch as in a ſpirituall ſence, may be ſaid alſo, to be diſperſed among the heathen, as often as we are carried captiue by the heathenniſh concupiſcences and vanities of the world) euen we may, in a litterall ſence, make vſe of this excellent forme of confeſſion, before our ſeuerall Petitions. And doubtleſſe, a faithfull vſing of theſe the* Holy-Ghosts *owne words (with remembrance of the happie ſucceſſe they heretofore had) will much ſtrengthen and encreaſe the hope, confidence, and comfort of him that prayeth. Who changing the two laſt lines onely, may appropriate it to any neceſsity. For example, if it be to be ſung before labour, conclude it thus;* And be thou pleas'd, O LORD, to bleſſe, Our labours with a good ſucceſſe. *If before a iourney, thus;*

And

And, *Lord*, all dangers keepe vs from; Both going forth, and comming home. *If before a Battell, thus*; And be thou pleased in the fight, To make vs victors by thy might. *If in the time of famine, thus*; And, *Lord*, vouchsafe thou, in this need, Our soules and bodies both to feed. *If before a Sermon, &c. thus*; And grant that we, *Lord*, in thy feare, May to our profit speake and heare. *And the like, as occasion requires.*

Song. 7.

Sing this as the ninth Song.

LOrd *God* of Heau'n, who onely art
The mighty God, and full of feare;
Who neuer promise-breaker wert,
But euer shewing mercy there
Where men affection beare to thee,
And of thy *Lawes* obseruers be.

2

Giue eare, and ope thine eyes, I pray,
That heard thy seruants suit may be,
Made in thy presence night and day,
For *Israels* Seed, that serueth thee:
For *Israels* seed, who (I confesse)
Against thee grieuously transgresse.

3

I, and my Fathers house did sinne,
Corrupted all our actions be:
And disrespectiue we haue bin
Of Statutes, Iudgements, and decree;
Of those, which to retaine so fast,
Thy seruant *Moses* charg'd thou hast.

4

Oh yet, remember thou, I pray,
These words, which thou didst heretofore,
Vnto thy seruant *Moses* say.

If

If ere (saidst thou) they vexe me more,
I will disperse them eu'ry where,
Among the Nations here and there.

5

But, if to me they shall conuart,
To doe those things my *Law* containe;
Though spread to Heau'ns extreamest part,
I would collect them thence againe,
And bring them there to make repose,
Where I to place my *Name* haue chose.

6

Now, these thy *People* are (of right)
Thy *seruants*, who to thee belong;
Whom thou hast purchas'd by thy might,
And by thine arme exceeding strong.
Oh, let thine eare, *Lord*, I thee pray,
Attentiue be to what I say.

7

The prayer of thy *Seruant* heare;
Oh, heare thy *seruants* when they pray
(Who willing *are* thy Name to feare)
Thy *seruant* prosper thou to day:
And be thou pleas'd to grant that he
May fauour'd in thy presence be.

The *Song* of King *Lemuel*. Prou. 31. 10.

THis Song is Alphabeticall *in the originall. It containeth an admirable description of a good* Wife: *And these three things are heere principally considerable; the aduantage her Husband receiueth by her; the commendable vertues she hath in her selfe; and the reward that followes her. Her Husbands aduantages are these: A quiet heart free from iealousie or distrust of her; a rich estate without oppressing others; and place of honour in the Common-wealth.*

Her vertues are, Induſtry, Prouidence, Cheareſulneſſe, Courage, *and* vnweariedneſſe *in prouiding for, and diſpoſing of her temporall affaires. Moreouer, continuall loue to her Husband; liberality to the poore; gouernment of her tongue; and heedſulneſſe to thoſe courſes her Houſhold takes. Her reward is this: Her Husband is confident in her; ſhe ſhall haue comfort of her labours; her poſteritie ſhall bleſſe her; her Husband ſhall praiſe her aboue other women: ſhe ſhall be honoured in life, and haue ioy at her death. It is indeed an excellent* Marriage-Song, *fit to be vſed at the ſolemnizing of thoſe* Rites. *For it miniſtreth inſtruction becomming that occaſion. Yea perhaps, the Muſicke of it would ſtirre vp good affections alſo (where vnpleaſing diſcords are now heard) if it were often ſung in priuate Families.*

Song. 8.

Sing this as the ſixt Song.

WHo findes a *Woman* good and wiſe,
A gem more worth then Pearls hath got;
Her *Husbands* heart on her relies:
To liue by ſpoile he needeth not.
His comfort all his life is ſhe.
No wrong ſhe willingly will doe:
For *Wooll* and *Flax* her ſearches be:
And cheerefull hands ſhe puts thereto.

2

The *Merchant-ſhip* reſembling right,
Her food ſhe from afarre doth fet.
Ere day ſhe wakes that giue ſhe might
Her Maids their taske, her houſhold meat.
A *field* ſhe viewes, and that ſhe buyes;
Her hand doth plant a Vineyard there,
Her loynes with courage vp ſhe tyes;
Her armes with vigor ſtrengthned are.

3

If in her worke ſhe profit feele,
By night her *Candle* goes not out:

She

She puts her finger to the *Wheele*,
Her hand the ſpindle twirles about.
To ſuch as poore and needy are,
Her hand (yea, both hands) reacheth ſhe:
The Winter none of hers doth feare,
For, double cloath'd her *houſhold* be.

4

She Mantles maketh, wrought by hand,
And ſilke and purple clothing gets:
Among the *Rulers* of the Land
(Knowne in the Gate) her Husband ſits.
For ſale, fine *Linnen* weaueth ſhe,
And *Girdles* to the Marchant ſends:
Renowne and ſtrength her clothings be,
And ioy her latter time attends.

5

She ſpeakes diſcreetly when ſhe talkes;
The law of grace her tongue hath learn'd:
She heeds the way her *Houſhold* walkes,
And feedeth not on bread vn-earn'd.
Her *Children* riſe, and bleſt her call:
Her *Husband* thus applaudeth her;
Oh, thou haſt farre ſurpaſt them all,
Though many Daughters thriuing are.

6

Deceitfull *Fauour* quickly weares,
And *Beauty* ſuddenly decayes:
But, if the *Lord* ſhe truely feares,
That *Woman* well deſerueth praiſe.
The fruit her handy-worke obtaines,
Without repining grant her that;
And yeeld her what her labour gaines,
To doe her honour in the *Gate*.

THE SONG OF SONGS.

The Preface.

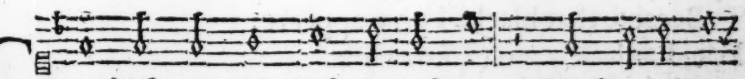
SVch is the mercy of God, that he taketh aduantage euen of our naturall affections, to beget in our soules an apprehension of his loue, and of the mysteries which tend to our true happinesse; so, fitting his diuine expressions to the seuerall inclinations of men, that means might be prouided to winne some of all. For, otherwhile he doth it by comparing the same to the glories of a temporall *Kingdome*, to winne such as are most desirous of *honours*. Sometime he illustrates it by *Treasures*, *Gold*, and *pretious Stones*, &c. the better to allure such as are tempted with things of that nature. And diuers other wayes also, as appeares throughout the Booke of God. But in this *Song of Salomon* (wherein is mystically expressed the mutuall affection betwixt *Christ* and his *Church*, with the chiefe passages thereof throughout all Ages from *Abel* to the last Iudgement; at which time their blessed *marriage* shall be fully consummated) he doth most mouingly impart vnto vs, the rauishing contentments of the *diuine Loue*; by comparing it to that delight which is conceiued in the strongest, the commonest, the most pleasing, the most naturall, and the most commendable of our *Affections*. And doubtlesse, it powerfully preuaileth to the enflaming of their spirituall *Loue*, who seeke rightly to vnderstand and apply the mysteries and expressions herein contained. Let no man therefore presume to sing, or repeat, in a carnall sense, what is heere spiritually intended; vpon paine of *Gods* heauy indignation. Nor let the wisedome of flesh and bloud vainly neglect Gods fauour, in offring this for the comfort of such as will rightly apply the same; because some *Atheists* and Sensuall men, shall perhaps turne this grace of *God* into wantonnesse, to their owne condemnation.

The first *Canticle.*

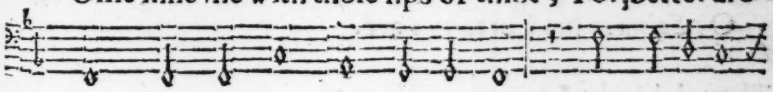
IN *this* Canticle, *is first expressed that longing which the whole* Catholike Church *had for the embraces of her* Redeemer, (*from the time of* Abel, *till his first comming*) *with her acknowledgement of his rauishing Excellencies; her desire*

desire to be drawne after him; and her confession of that ioyfull happinesse which will arise from his fauour. Secondly, the particular Church of the Gentiles *is brought in, intreating an vndespised vnion with the Synagogue of the* Iewes, *both confessing and excusing her blemishes. Thirdly, the whole* Catholike Church *is againe introduced, as desiring to bee fed and guided by her beloued* Shepheard. *Fourthly, her Petition is most graciously answered, and she directed to follow the steps of the holy* Patriarkes *and* Prophets. *Finally, Christ setteth forth the power and rich graces of his* Spouse, *with what other ornaments he will prepare for her. This* Canticle *we may sing to the stirring vp of our spirituall* Loue, *hauing first seriously meditated these things: to wit, That desire we ought to haue in our soules to be ioyned to Christ; the excellency of his perfections; the backwardnesse of our humane Nature to entertaine his loue; the deformity & damnable wee sustaine till we be receiued into the communion of Saints; the readinesse of Christ to receiue and direct vs; the pleasure he will take in our loue, and the prouision hee will make for the further beautifying of our soules.*

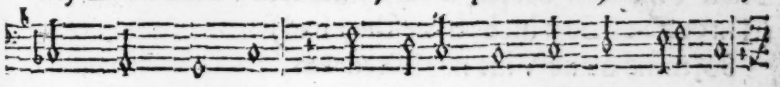
Song 9.



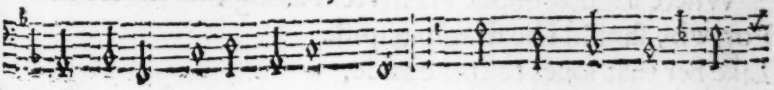
COme kisse me with those lips of thine; For, better are

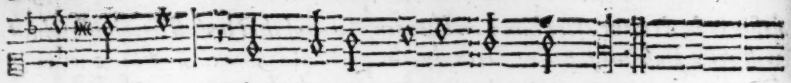


thy *Loues* then wine. And, as the powred *Oyntments* be,

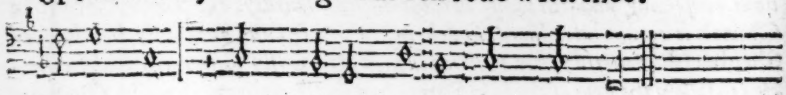


Such is the sauour of thy *Name*: And, for the sweetnesse





of the ſame, The *Virgins* are in loue with thee.



2

Begin but thou to draw me on,
And then we after thee will run.
Oh, *King*, thy Chambers bring me to:
So, we in thee delight ſhall finde,
And more then wine thy loue will mind;
And loue thee as the righteous doe.

3

And Daughters of *Ieruſalem*,
I pray you doe not me contemne,
Becauſe that blacke I now appeare.
For, I as louely am (I know)
As *Kedar* Tents (appeare in ſhow)
Or *Solomon* his Curtaines are.

4

Though blacke I am, regard it not:
It is but *Sun-burne* I haue got;
Whereof my *Mothers* Sonnes were cauſe:
Their Vineyard-keeper me they made,
(Through enuie which to me they had)
So, mine owne Vine neglected was.

5

Thou, whom my ſoule doth beſt affect,
Vnto thy Paſtures me direct,
Where thou at noone art ſtretcht along:
For, why ſhould I be ſtragling ſpide
Like her that loues to turne aſide,
Thy fellow ſhepheards flockes among?

6 Oh,

6

Oh, faireſt of all *Womankinde*,
(If him thou know not where to finde)
Goe where the paths of Cattell are:
Their tract of foot-ſteps ſtray not from,
Till to the *Shepheards* Tents thou come
And feed thy tender *Kidlings* there.

7

My *Loue*, thou art of greater force,
Then *Pharaoh's* troupes of Charret-horſe;
Thy cheekes and necke, made louely be
With rowes of ſtone, and many a chaine:
And, we gold-borders will ordaine,
Beſet with ſiluer ſtuds, for thee.

The ſecond *Canticle*.

THis Song *ſeemeth to ſet forth the myſterie of Chriſt his Incarnation, whereby the* Churches *firſt Petition (mentioned in the former* Canticle*) is accompliſhed. And herein, theſe particulars appeare to be myſtically expreſſed. His Birth and repoſe betweene the two Teſtaments, with his ſweet and ſanctifying operations. Secondly, the* Churches *acknowledgement of her* Redeemers *beauty, innocency, and delightfulneſſe; with how pleaſant and incorruptible an habitation is prepared for thoſe Louers; and what excellent priuiledges ſhe hath by his fauour. Thirdly, Chriſt and his* Church *doe (as two Louers) interchangeably preferre one another before all others, by way of compariſon Fourthly, the* Spouſes *ſpirituall loue-ſicke paſſions are expreſſed. And laſtly, (ſhe hauing declared how ſhe is encloſed in his embraces) there is warning giuen that their ſweet vnion be not diſturbed. This* Canticle *may properly bee ſung vpon the Feaſt of Chriſts* Natiuity, *or at any other time; we hauing firſt prepared ourſelues by a fruitfull meditating the particular myſteries of the* Song.

Song 10.

Sing this as the ninth Song.

WHile that the *King* was at repaſt,
My *Spikenard* his perfumings caſt;
And twixt my breaſts repos'd my *Deare*:
My *Loue*, who is as ſweet to me
As *Myrrhe*, or *Camphire* bundles be,
Which at *Engaddi* Vineyards are.

2

Loe, thou art faire; loe, thou my *Loue*,
Art faire, and eyed like the *Doue*:
Thou faire, and pleaſant art my *Deare*.
And loe, our *Bed* with flowers is ſtrow'd:
Our houſe is beam'd with Cedar-wood;
And of the Firre our Rafters are.

3

I am the *Roſe* that *Sharon* yeelds,
The *Roſe* and *Lilly* of the fields,
And flower of all the Dales below.
My *Loue* among the *Daughters* ſhowes,
As when a ſweet and beauteous *Roſe*
Amid her buſh of thornes doth grow.

4

Among the *Sonnes*, ſuch is my *Deare*,
As doth an *Apple-tree* appeare,
Within a ſhrubby Forreſt plac't.
I ſate me downe beneath his ſhade,
(Whereto a great deſire I had)
And ſweet his fruit was to my taſte.

5

Me, to his *banquet-house* he bare,
Eu'n where his wine-prouisions are:
And there his *Loue* my banner was.
With *Flagons* me from fainting stay:
With *Apples* comfort me, I pray;
For I am sicke of *Loue* (alas.)

6

My head with his left hand he stayd:
His right hand ouer me he layd.
And by the Harts and Roes (said he)
You Daughters of *Ierusalem*,
Stirre not (for you I charge by them)
Nor wake my *Loue* till pleas'd she be.

The third *Canticle*.

By contemplating this Canticle, *wee may bee mystically informed of Christs calling his Church in the Apostles, and of her estate in the beginning of* Christianity, *when he went from place to (as a Hynde ouer the Mountaines) to further the worke of our* Redemption; *wooing his Disciples (and in them his* Church) *to follow him, by shewing his Diuinity a little and a little (as it were) through the Grate, and from behinde the Wall of his Humanity. Moreouer, the spring-like season of the Gospell, after the cloudy and winter-like time vnder the Law, is here set forth. And then the Church hauing petitioned that the Curtaines of the Ceremoniall Law might be so drawne away, as that shee may both beare and see her* Beloued *in his vnvailed perfections; she requesteth also that the sly enemies of his Vineyard may be destroyed. She reioyceth likewise in their mutuall loues; and prayeth him that while the day of Grace lasteth, shee may on all occasions enioy his speedy Consolations. Lastly, the Church confesseth how blindly shee sought Christ daring the Night of the Law; how diligently (and through what afflictions) she searched after him; how at length shee found him, where also, and with what affections she entertained him: And so concludes, as in the former* Canticle. *It ought therefore to bee sung with Reuerence, and consideration of the Mysteries therein contained.*

Song.

Song. 11.

Sing this as the fift Song.

I Heare my *Loue* : and him I ſee
Come leaping by the Mountaines there.
Loe, o're the hillockes trippeth He,
And *Roe*, or *Stag-like*, doth appeare.
Loe, from behinde the wall he pries :
Now, at the window-grate is he.
Now, ſpeakes my *Deare*, and ſaies, ariſe
My *Loue*, my *Faire*, and come with me.

2

Loe, *Winter's* paſt, and comne the *Spring*,
The Raine is gone, the Weather cleare :
The ſeaſon woes the Birds to ſing:
And on the Earth the flowers appeare.
The *Turtle* croweth in our Field :
Yong Figs the Fig-tree downe doth weigh :
The bloſſom'd Vines a ſauour yeeld,
Riſe *Loue*, my *Faire*, and come away.

3

My *Doue*, that art obſcured, where
The *Rockes* darke ſtaires doe thee infold :
Thy voice, (thy ſweet voice) let me heare,
And Thee (that louely ſight) behold.
Thoſe *Foxes* cubs the Vines that marre,
Goe take vs, whilſt the Grapes be yong :
My *Loues* am I ; and mine's my *Deare*,
Who feeds the *Lilly-flowers* among.

4

While breake of Day, when ſhades depart,

Returne

Returne my *Well-beloued-One*;
Eu'n as a *Roe*, or lusty *Hart*,
That doth on *Bether* Mountaines runne.
For, him that to my soule is deare,
Within my bed, by night I sought:
I sought; but him I found not there.
Thus therefore, with my selfe I thought:

5

Ile rise, and round the City wend,
Through Lanes, and open waies I'le goe,
That I my *soules-delight* may finde.
So there I sought, and mist him too.
The *Citie-watch* me lighted on;
Them ask't I for my *soules-delight*:
And somewhat past them being gone,
My *soules-beloued* found I straight.

6

Whom there in my embrace I caught:
And him forsooke I not, till he
Into my *Mothers* house I brought,
Her Chamber who conceiued me.
You Daughters of *Ierusalem*,
Stirre not (by field-bred Harts and Roes;
For you I doe adiure by them)
Nor wake my *Loue* till she dispose.

The fourth *Canticle*.

HEre the royall Prophet *first singeth* Christ *his going forth to preach the* Gospell, *metaphorically expressing it (and, as it were) by way of admiration, at the excellent maner thereof. Next, hee mentioneth his* Couch *(or resting place) meaning either the* Church, *or else that Bed of his humanity which the Holy* Fathers *&* Pastors *of the* Church *(as her valiant Champions) defended*

defended by the Sword of Gods Word, against Infidels, Heretickes, and all the Powers and Terrours of the Kingdome of Darknesse. Then he mystically describeth that Palace, Throne, *or* abiding place *of* Christ, *together with the glory of it, as well in regard of the pretious matter of each seuerall part, as in respect of the forme and beautie of the whole Fabricke. And lastly, he exhorteth all the Faithfull (vnder the name of the* Daughters of Syon) *to contemplate seriously, the excellent glory of* Christ, *when (by his Incarnation) the* Deity *was espoused to the* Humanity. *In singing this wee are to meditate in what security and glorious contentment wee shall enioy the embraces of our* Redeemer; *seeing his Bed and place for entertainment of the Daughters of* Ierusalem *(that is, the Soules of the Faithful) is so excellently built and furnished, as this Allegory implyeth.*

Song. 12.

Sing this as the fift Song.

WHat's he that from the Desart, there,
Doth like those smoaky pillers come,
Which from the Incense, and the Myrrhe,
And all the Merchant spices fume?
His Bed (which loe is *Solomons*)
Threescore stout men about it stand:
They are of *Israels* valiant Ones;
And all of them with Swords in hand.

2

All those are men expert in fight:
And each one on his thigh doth weare
A Sword; that terrors of the night
May be forbid from comming there.
King *Solomon* a goodly place
With trees of *Libanon* did reare:
Each Piller of it Siluer was;
And Gold, the bases of them were.

3

With Purple couer'd he the same:
And all the pauement (thoroughout)

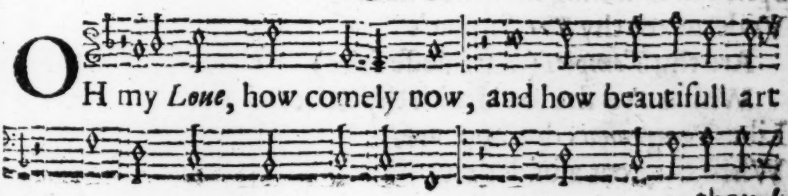
Oh

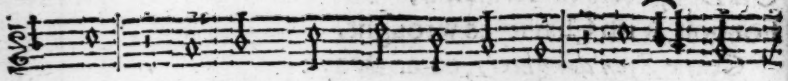
Oh Daughters of *Ierusalem*,
For you, with Charity is wrought.
Come *Syon daughters*, come away:
And crowned which his *Diadem*
King *Solomon* behold you may.
That Crowne his *Mother* set on him,
When he a married man was made,
And at his heart contentment had.

The fift *Canticle*.

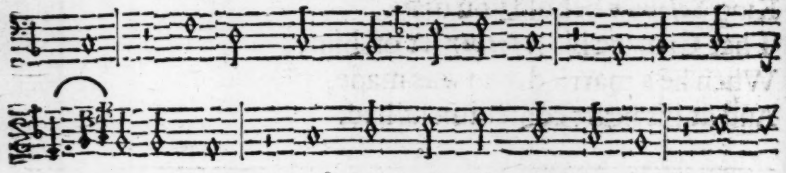
THat loueliness which is found in the most beautifull body, endowed with the riches of the minde, and adorned with the goods of Fortune (being of all obiects the most powerfull ouer humane affections.) The Holy Ghost *in this* Song of Songs, *hath thereby mystically expressed the* Churches *estate in her seuerall Ages: That so it might the better worke into our soules an apprehension both of those excellent perfections* Christ *hath bestowed on his* Church; *and the better informe vs also of that vnspeakeable affection which hee beareth vnto her. And it seemeth (the* Metaphors *in this* Allegory *being expounded) that the state of the* Church *in her seuerall members is heere described; with her* Louers *affection shewed towards her, about the time the of* Gospels *entrance, euen when our blessed* Sauiour *was abiding on the earth. But the explanation of each seuerall* Metaphor *will be too large for this place: Nor will euery Capacity reach vnto the particular application of them. It may suffice therefore, if such doe (by an implicite Faith) sing these Mysteries, with a generall application of them to* Christ *and his* Church; *beleuing themselues members of that* Spouse; *and that* Iesus Christ *is he, who in this* Song *professeth an intire affection, not onely to the whole* Mysticall Body *of the faithfull, but euen to euery member of it in particular.*

Song. 13.

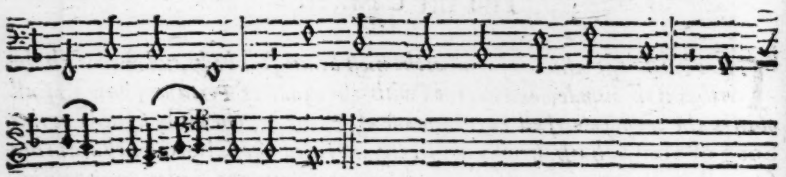




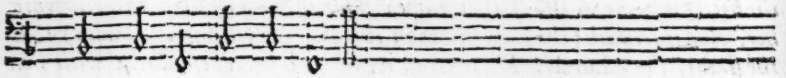
thou! Thou of Doue-like eyes a paire, ſhining haſt



within thy haire: And thy locks like Kidlings be, which



from *Gilead* hill we ſee:



2

Like thoſe Ewes thy *Teeth* doe ſhow,
Which in rowes from waſhing goe;
When among them there is none
Twinleſſe, nor a barren one.
And thy *Lippes* are of a red;
Like the Roſie-colour'd thread.

3

Speech becomming thee thou haſt.
Vnderneath thy *Treſſes* plac't
Are thy *Temples* (matchleſſe faire)
Which o're-ſhadow'd with thy haire:
Like *Pomgranats* doe appeare,
When they cut aſunder are.

4

To that Fort thy *Necke's* compar'd,
Which with Bulwarkes *Dauid* rear'd.
Where a thousand shields are hung;
All the Targets of the Strong.
Breasts thou hast like twinned Roes,
Feeding where the *Lilly* growes.

5

While day breake, and shades are gone,
To the Mountaines I will runne:
To that hill whence *Myrrh* doth come,
And to that of *Libanum*.
Thou my *Loue* all beauty art,
Spotlesse-faire in eu'ry part.

6

Come my *Spouse* from *Libanum*:
Come with me from *Libanum*.
From *Amana* turne thy sight,
Shenir's top, and *Hermons* height;
From the dennes of *Lyons* fell,
And the hils where *Leopards* dwell.

7

Thou, my *Sister*, thou art she,
Of my heart that robbeth me,
Thou my *Spouse*, oh thou art she
Of my heart that robbeth me,
With one of thine eyes aspect,
And with one locke of thy necke.

8

Sister, and *espoused Peere*,
Those thy *Breasts* how faire they are!
Better be those Dugs of thine
Then the most delitious wine:

And

And thine *oyntments* odours are,
Sweeter then all ſpices farre.

9

Loue, thy *Lips* drop ſweetneſſe, ſo
As the Combs of hony do.
Thou haſt vnderneath thy *Tongue*,
Hony mixt, with milke among.
And thy *Robes* doe ſent, as well
As the *Frankincenſe* doth ſmell.

10

Thou, my *Siſter*, and *eſpous'd*,
Art a *Garden*, faſt enclos'd;
Walled-Spring, a Fountaine ſeald;
And the Plants thy Orchyard yeeld,
Are of the *Pomegranat-tree*.
With thoſe fruits that pleaſant be.

11

Camphire there, with *Nard* doth grow,
Nard, commixt with *Crocus* too,
Calamus, and *Cinamom*,
With all trees of *Libanum*;
Sweeteſt *Aloes*, and *Myrrhe*,
And all ſpice that pretious are.

12

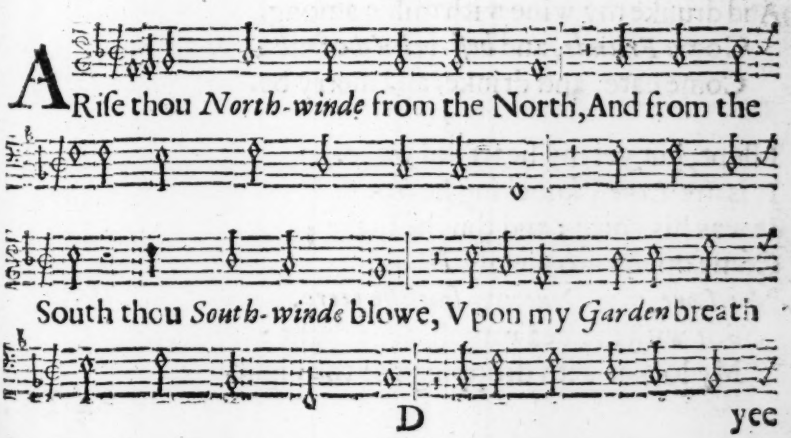
All the *Gardens* eu'ry where,
Take their firſt beginning there.
There the pretious *Fountaine* lyes,
Whence all liuing-waters riſe:
Euen all thoſe ſtreames that come
Running downe from *Libanum*.

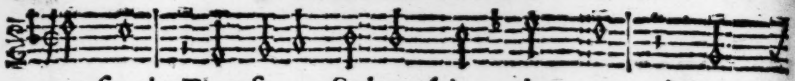
The

The ſixt *Canticle.*

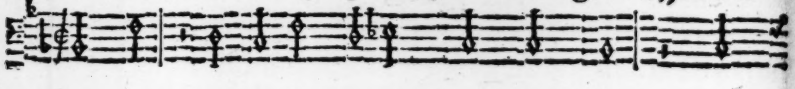
IN *this* Canticle *is myſtically ſet forth the death and paſſion of* Ieſus Chriſt; *from whence all the Sacraments and ſpirituall graces beſtowed on the Church tooke their beginning. Firſt,* Chriſt *deſireth that by the blowing of thoſe two contrary winds, the charitable will of God, and the malicious will of his Aduerſaries, the worke of our Redemption might bee wrought. To which purpoſe the Church alſo addeth her requeſt. Secondly,* Chriſt *ſheweth, that he hath accompliſhed his owne, with the Churches deſire therein: and (expreſſing the fulfilling of his Bitter-ſweet-paſſion) inuiteth all the faithfull to come an. take benefit thereof. Thirdly, here is wondrous mooningly intimated, both our* Redeemers *watchfulneſſe to ſecure vs (euen while hee ſlept in the graue) and thoſe Loue-paſſages of his, wherewith he came to wooe vs in his humane nature (as it were a Louer knocking and calling at his Beloueds window) in the darke night of his Paſſion, and vnheeded afflictions. Laſtly, here is deſcribed the Churches readineſſe to open to her Beloued; with that Loue-diſtemperature which appeared in her, when the* Women, *and the* Diſciples, *miſſed him in the graue; and when through feare of the* high Prieſts, *they were for a time diſpoiled of their Robe and vaile of* Faith. *This* Canticle *may properly be ſung in commemoration of our* Redeemers *ſuffrings; and of his* Spouſes *feare and ſorrow before his Reſurrection.*

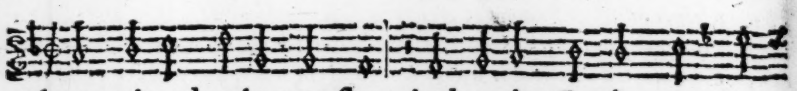
Song. 14.



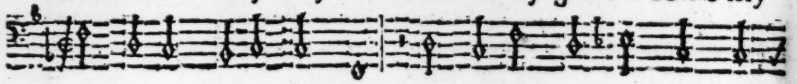


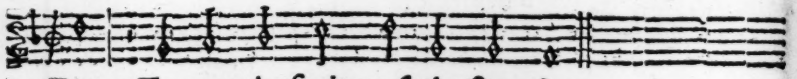
yee forth, That ſo my Spices (there that growe,) From



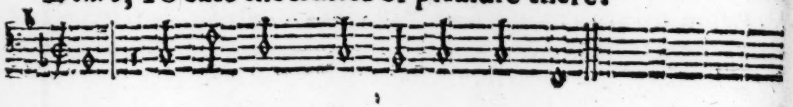


thence abundantly may flow. And to thy *Garden* come my





Deare, To eate the fruites of pleaſure there.



2

My *Siſter* and *eſpouſed-Peere*,
Vnto my *Garden* I am come;
My Spice I gather'd, with my Myrrhe,
I ate my hony in the Combe,
And drunke my wine with milke among.
Come *Friends*, and *beſt-belou'd* of me;
Come eate, and drinke, and merry be.

3

I ſlept, but yet my heart did wake.
It is my *Loue* I knocking heare.
It was his voice: and thus he ſpake;
Come open vnto me my *Deare*,
My *Loue*, my *Doue*, my *ſpotleſſe peere*.
For with the deaw my head is dight:
My lockes with droppings of the night,

4 Loe,

4

Loe, I haue now vndressed me;
Why should I cloath me as before?
And since my feet cleane washed be,
Why should I soyle them any more?
Then through the creuice of the dore
Appear'd the hand of my *Belou'd*
And towards him my heart was moou'd.

5

I rose vnto my *Loue* to ope,
And from my hands distilled *Myrrhe*:
Pure *Myrrhe* did from my fingers drop,
Vpon the handles of the Barre.
But then departed was my *Deare*.
When by his voyce I knew 'twas he,
My heart was like to faint in me.

6

I sought; but seene he could not be.
I cal'd; but heard no answere sound.
The *Citty watchmen* met with me,
As they were walking of the *Round*,
And gaue me stripes that made a wound:
Yea, they that watch and ward the wall,
Eu'n, they haue tooke away my vaile.

The seauenth *Canticle*.

HEre is allegorically expressed the Maiesty, power, and excellency of Christ; and is the effect of that which was Euangelically sung of him after his Resurrection, & Ascension. First, the Bride *is introduced adiuring the faithfull Israelites, that when they haue attained the knowledge of* Christ *her* Spouse, *they should professe and teach him to the rest of her members. Secondly, those who long to finde him, desire againe of the* Church, *to know the excellencies of*

that Beloued of hers: and (by doubling the question) seeme to imply a two-fold Excellency. Thirdly, the Church *speedily answeres those that enquire after her* Spouse; *and (by describing their excellency in his tenne principall Members) mystically notifieth his ten-fold spirituall perfection: whereupon to insist, were not here conuenient. Lastly, the faithfull craue the* Churches *direction to helpe her finde him out; and receiue her gracious answere to that purpose.*

Song. 15.

Sing this as the 13. Song.

OH! if him you happen on,
Who is my *Beloued one*,
Daughters of *Ierusalem*;
I adiure you seriously,
To informe him, how that I
Sicke am growne of loue, for him.

2

Fairest of all Women, tell
How thy *Louer* doth excell,
More then other Louers doe.
Thy *Beloued*, what is he
More then other Louers be,
That thou dost adiure vs so?

3

He, in whom I so delight,
Is the purest red and white:
Of ten thousands chiefe is he.
Like fine gold, his head doth show,
Whereon curled *Lockes* doe grow;
And a Rauen-blacke they be.

4

Like the milky Doues that bide
By the Riuers, He is *Ey'd*:
Full, and fitly set they are.

Cheekes

Cheekes like ſpicy-beds hath he;
Or like flowres that faireſt be.
Lippes, like Lillies, dropping *Myrrhe*.

5

Hands, like rings of gold, beſet
With the precious *Chryſolet*.
Belly'd, like white *Iuory*,
Wrought about with *Saphir's* rich.
Legs like Marble-Pillers, which
Set on golden *Baſes* be.

6

Fac'd like *Libanus* is Hee,
Goodly, as the *Cedar-tree*;
Sweetneſſe breathing out of him.
He is louely, eu'ry where.
This my *Friend* is, this my *Deare*,
Daughters of *Ieruſalem*.

7

Oh thou *Faireſt* (eu'ry way)
Of all Women! whither may
Thy *Beloued* turned bee?
Tell vs whither he is gone,
Who is thy *Beloued-One*,
That we ſeeke him may with Thee?

8

To his Garden went my *Deare*,
To the beds of ſpices there;
Where he Feeds, and Lillies gets.
I, my *Loues* am, and (alone)
Mine, is my *Beloued-One*,
Who among the Lillies eates.

The eighth *Canticle.*

HErein is contained a continuation of the Praises of the Bride, *and of that ardent affection, expressed by her Beloued in the fift* Canticle; *yet, it is no vnnecessary repetition. For it seemeth to haue respect to the* Churches *estate, and the passages between her &* Christ *in another age; euen when the* Gentiles *began to be called, and vnited vnto the* Church *of the* Iewes, *according to what is desired in the first* Canticle. *And therefore she is here compared to* Tirzah *and* Ierusalem *for loueliness. Her glorious encrease, her singular puritie, her extraordinarie applause, the splendor of her Maiestie, and the powerfulnesse of her Authoritie is here also described. Moreouer the feares and hinderances sustained in her first persecutions are here Mystically showne. And lastly, they who through feare or obstinacie are separated from her, are called to returne, in regard of her apparant power. This we may sing to remember vs of those Graces God hath bestowed on his* Church; *to comfort our Soules also, with that dearenesse which* Christ *expresseth towards Her, of whom we are Members, and on diuers other occasions, according as he that vseth it hath capacitie to vnderstand and apply the same.*

Song. 16.

Sing this as the 13 Song.

1

BEautifull art thou my *Deare*:
Thou as louely art, as are
Tirzah, or *Ierusalem*
(As the beautiful'st of them)
And as much thou mak'st afraid,
As arm'd Troupes with flags displaid.

2

Turne away those eies of thine;
Doe not fixe them so on mine:

For,

For, there beame forth (from thy ſight)
Sweetes, that ouercome me quite:
And thy Lockes, like *Kidlings* be,
Which from *Gilead* hill we ſee.

3

Like thoſe Ewes thy *Teeth* doe ſhow
Which in rowes from waſhing goe,
VVhen among them there is none
Twinleſſe, nor a barren-one.
And (within thy lockes) thy *Browes*
Like the cut-*Pomegranate* ſhowes.

4

There are with her ſixtie *Queenes*;
There are eightie *Concubines*:
And the *Damſels*, they poſſeſſe,
Are in number number-leſſe:
But, my *Doue* is all alone,
And an vndefiled one.

5

Shee's her *Mothers* onely Deare;
And, her ioy that did her beare.
When the Daughters her ſurueyd,
That ſhe bleſſed was, they ſaid:
She was praiſed of the *Queenes*,
And among the *Concubines*.

6

Who is ſhee (when forth ſhe goes)
That ſo like the *Morning* ſhowes?
Beautifull, as is the *Moone*,
Purely bright, as is the *Sunne*;
And appearing full of dread,
Like an *Hoaſt* with enſignes ſpread?

7

To the *Nut-yard* downe went I;
(And the Vales encrease to spie)
To behold the Vine-buds come,
And to see Pomegranats bloome:
But, the *Princes* Charrets did
Vexe me so, I nought could heed.

8

Turne, oh turne, thou *Shulamite*,
Turne, oh turne thee to our sight.
What I pray is that, which you
In the *Shulamite* would view,
But, that (to appearance) she
Shewes like Troupes that armed be?

The ninth *Canticle*.

SAlomon, *in the first part of this* Canticle, *commending the* Churches *vniuersall Beauty in her seuerall parts, is vnderstood to haue respect to that time, after the conuersion from* Paganisme, *wherein she was endowed and made louely by the variety of those Offices, States, and Degrees, into which her members were for orders sake distinguished; as well as by the addition of those other Graces formerly receiued: Which States and Degrees are here mystically vnderstood, by the parts of a beautifull Woman, (as doth excellently appeare, the Allegorie being particularly expounded.) The second part of this* Hymne *expresseth the mutuall enterchange of Affections betweene the* Bridegroome, *and his* Bride; *and those sweet contentments they enioy in each others Loues. Lastly, loue is set forth both the* Churches *desire to bee freed from those Persecutions, which hinder her open, & ful fruitiõ of her Beloued; & mention is here made also of those publike and vndisturbed embraces, which they shall at length enioy. The first part hereof we ought so to sing, that it may remember vs to shun their blindnesse, who discerne not the beauty of Order and Degrees in the* Church. *The second part, puts vs in mind, that she is the Treasuresse both of those Graces which cause contentment within our selues, and make vs acceptable to God. By the last part we may apprehend the comfort that will follow, when we desire, that the open profession of* Christ *may be granted, meerely for the loue of him.*

Song.

Song. 17.

Sing this as the ninth Song.

THou *Daughter* of the Royall Line,
How comely are those *Feet* of thine,
When their beseeming *Shooes* they weare?
The curious knitting of thy *Thighes*,
Is like the costly Gemmes of prize,
Which wrought by skilfull workemen are.

2

Thy *Nauell* is a Goblet round,
Where Liquor euermore is found.
Thy faire and fruitfull *Belly* showes
As doth a goodly heape of Wheat
With Lillies round about beset;
And thy two *Breasts* like twinned Roes.

3

Thy *Necke*, like some white Towre doth rise.
Like *Heshbon* Fish-pooles are thine *Eyes*,
Which neere the Gate *Bath-rabbim* lye.
Thy *Nose* (which thee doth well-become)
Is like the Towre of *Libanum*,
That on *Damascus* hath an eye.

4

Thy *Head* like Scarlet doth appeare:
The *Haires* thereof, like Purple are:
And in those Threads the *King* is bound.
Oh *Loue!* how wondrous faire art thou!
How perfect doe thy pleasures show!
And, how thy Ioyes in them abound!

5

Thou *Statur'd* art in Palme-tree-wise.

Thy

Thy *Breasts* like Clusters doe arise.
I said into this *Palme* Ile goe;
My hold shall on her Branches be:
And those thy *Breasts* shall be to me
Like Clusters that on Vines doe grow.

6

Thy *Nostrils* sauour shall as well,
As newly-gathered Fruits doe smell:
Thy *Speech* shall also rellish so,
As purest Wine that for my *Deare*
Is fitting Drinke; and able were
To cause an old mans Lippes to goe.

7

I my *Beloued's* am, and he
Hath his Affection set on me.
Come, *Well-beloued*, come away:
Into the Fields let's walke along;
And there the *Villages* among,
Eu'n in the Countrey we will stay.

8

We to the *Vines* betimes will goe,
And see if they doe spring or no;
Or, if the tender *Grapes* appeare:
We will moreouer goe, and see,
If the *Pomegranats* blossom'd be:
And I my *Loue* will giue thee there.

9

Sweet smels the *Mandrakes* doe afford:
And we within our Gates, are stor'd,
Of all things that delightfull be.
Yea, whether new or olde they are,
Prepared they be for my *Deare*:
And I haue layd them vp for thee.

10

Would, as my *Brother*, thou might'ſt be,
That ſuckt my *Mothers* breaſt with me;
Oh would it were no otherwiſe!
In publike then I thee would meet,
And giue thee kiſſes in the ſtreet;
And none there is ſhould thee deſpiſe.

11

Then I my ſelfe would for thee come,
And bring thee to my *Mothers* home:
Thou likewiſe ſhouldſt inſtruct me there.
And Wine that is commixt with Spice,
(Sweet wine of the *Pomgranat* iuyce)
I would for thee to drinke prepare.

12

My *Head* with his left-hand he ſtayd;
His right-hand ouer me he layd,
And (being ſo imbrac'd by him)
Said he, I charge you, not diſeaſe
Nor wake my *Loue* vntill ſhe pleaſe,
You Daughters of *Ieruſalem*.

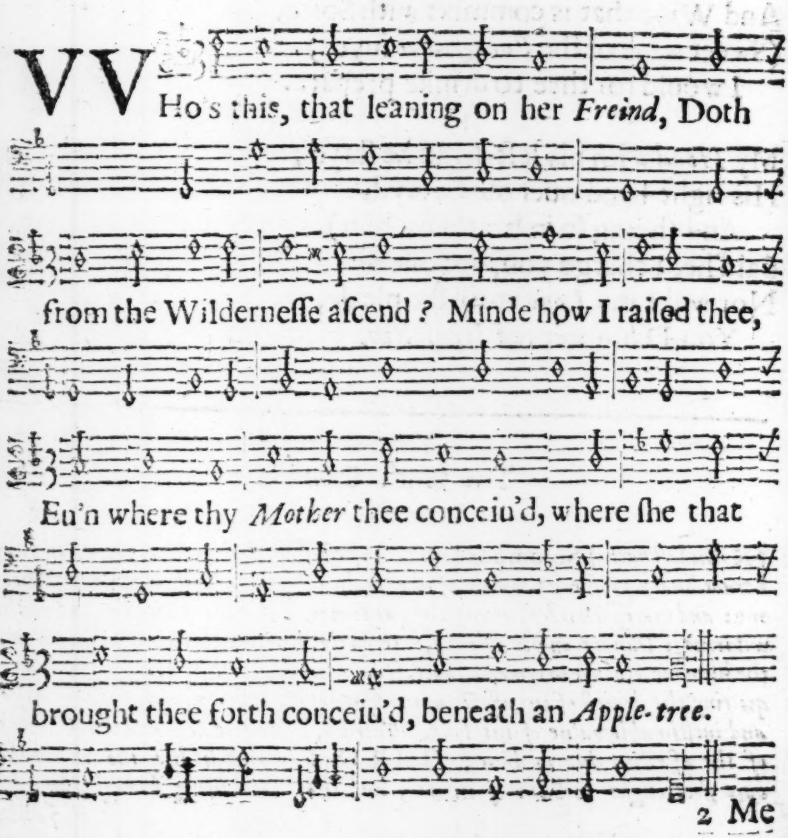
The tenth *Canticle*.

IN this laſt part of Solomons Song, *he firſt ſingeth that ſweet peace, and extraordinary proſperity vouchſafed vnto the* Church *after her great perſecutions: and expreſſeth it by putting the queſtion who ſhee was that came out of the wilderneſſe leaning on her Beloued. Secondly, hee introduceth* Chriſt *putting the humane* Nature *in remembrance, from what eſtate he had raiſed it; and requiring the deareſt of our affections in regard of the ardency, vnquenchableneſſe, and ineſtimable value of his loue. Thirdly, having remembred the* Church *of the affection due to him,* CHRIST *teacheth her the charitable care ſhee ought to haue of others; and that ſhee being brought into his*

fauour

fauour and protection, should seeke the preferment of her younger Sister *also; euen the people who haue not yet the breasts of Gods two* Testaments *to nourish their soules. Fourthly, the* Churches *true* Salomon, *or* Peace-maker (*meaning* Iesus Christ) *hauing a Vineyard in* Baal-hammon (*that is*) where-soeuer there are people; *Herein is declared, the reward of such as are profitably employed in that Vineyard. And lastly, the confirmation of* Christs *marriage vpon the* Hils of Spice (*meaning* Heauen) *is hastned. In singing this* Canticle, *we ought to meditate what estate God hath raised vs from; what loue hee hath vouchsafed; what our charity should be to others; what we should minde concerning this life; and what desire we should haue to the comforts of the world to come.*

Song. 18.



2

Me in thy heart engrauen beare,
And ſeale-like on thy hand-wriſt weare:
For Loue is ſtrong as Death.
Fierce as the Graue is *Iealouſie*:
The coales thereof doe burning lye;
And furious flames it hath.

3

Much water, cannot coole Loues flame:
No floods haue power to quench the ſame.
For Loue ſo high is priz'd;
That, who to buy it would aſſay,
Though all his wealth he gaue away,
It would be all deſpis'd.

4

We haue a *Siſter* ſcarcely growne,
For ſhe is ſuch a little one,
That yet no *Breaſts* hath ſhe.
What thing ſhall we now vndertake,
To doe for this our *Siſters* ſake,
If ſpoken for ſhe be?

5

If that a wall ſhe doe appeare,
We *Turrets* vpon her will reare,
And *Pallaces* of Plate:
And then with boords of *Cedar-tree*,
Encloſe, and fence her in, will we,
If that ſhe be a *Gate*.

6

A *wall* already built I am:
And now my *Breaſts* vpon the ſame
Doe Turret-like ariſe.
Since when, as one that findeth reſt,

(And

(And is of settled peace possest)
I seemed in his eies.

7

A *Vineyard* hath King *Solomon*,
This Vineyard is at *Baal hamon*,
Which he to *Keepers* put:
And e'ury one that therein wrought,
A thousand siluer-pieces brought,
And gaue him for the fruit.

8

My *Vineyard* which belongs to me,
Eu'n I my selfe doe ouersee.
To thee, oh *Solomon*,
A thousand-fold doth appertaine:
And, those that keepe the same, shall gaine
Two hundred-fold for one.

9

Thou, whose abode the *Gardens* are,
(Thy fellowes vnto thee giue eare)
Cause me to heare thy voyce:
And let my *Loue* as swiftly goe,
As doth a Hart, or nimble Roe,
Vpon the Hills of Spice.

The first Song of *Esay*. Esay 5.

IN this Song *the* Prophet, *singing of* Christ *and his* Vineyard, *first sheweth, that notwithstanding his labour bestowed in fencing and manuring thereof, it brought forth sower Grapes. Secondly, he summoneth their Consciences whom he couertly vpbraided, to be Iudges of God's great loue, and their vnprofitablenesse. Thirdly, he shewes, both how he intends to deale with his* Vineyard, *and who they are whom he poinseth out in this* Parable. Now, *seeing it hath*

hath befallen the Iewes *according to this Propheticall* Hymne, *wee are to make a twofold vse in singing it. First, thereby to memorize the Mercie and Iustice of God; both which are manifested in this Song: his Mercy in forewarning, his Iustice in punishing euen his owne people. Secondly, we are so to meditate thereon, that we may be warned to consider what fauours God hath vouchsafed vs, and what fruites we ought to bring forth; least he leaue vs also, to be spoiled of our Aduersaries. For in this* Parable, *the holy Spirit speaketh vnto euery Congregation who abuseth his fauours. And doubtlesse, all such (as it hath fallen out in* Antioch, Laodicea, *and many other particular* Churches) *shall be deprived of Gods protection, of the dewes of his holy Spirit, and of the sweet showers of his word, to be left to thornes and briers, the fruit of their naturall Corruptions.*

Song. 19.

Sing this as the 14 Song.

1

A Song of him whom I loue best,
And of his *Vineyard* sing I will.
A *Vineyard* once my *Loue* possest,
Well seated on a fruitfull hill:
He kept it close-immured still:
The earth, from stones he did refine,
And set it with the choisest *Vine*.

2

He in the midst a *Fort* did reare;
A *Wine-presse* therein also wrought:
But, when he look't it Grapes should beare,
Those grapes were wild-ones that it brought.
Ierusalem, come speake thy thought;
And you of *Iudah* Iudges be.
Betwixt my *Vineyard* here, and *me*.

3

Vnto my *Vineyard* what could more
Performed be, then I haue done?

Yet

Yet, looking it ſhould Grapes haue bore,
Saue wild-ones, it afforded none:
But go to (let it now alone)
Reſolu'd I am to ſhew you too,
What with my *Vineyard* I will doe.

4

The *Hedge* I will remooue from thence,
That what ſo will, deuoure it may:
I downe will breake the *Walled-fence*,
And through it make a *trodden-way*.
Yea, all of it I waſte will lay.
To dig or dreſſe it, none ſhall care:
But thornes and bryers it ſhall beare.

5

The Clouds I alſo will compell,
That there no raine deſcend for this.
For loe, the houſe of *Iſrael*
The Lord of Armies *Vineyard* is:
And *Iudah* is that *Plant* of his;
That *Pleaſant-one*, who forth hath brought
Oppreſsion, when he iudgement ſought.
He, ſeeking *Iuſtice*; found therein,
In lieu thereof, a *Crying ſinne*.

The ſecond Song of *Eſay*. Eſay 12.

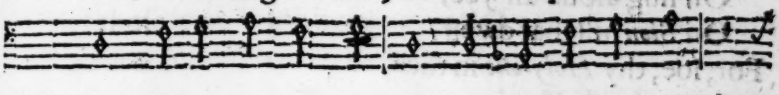
ISaiah *hauing a little before prophecied of the Incarnation of* Ieſus Chriſt, *and the excellency of his Kingdome, doth in this* Hymne *praiſe him for his Mercy; and foreſhewes the* Church *alſo, what her* Song *ſhould bee in that day of her Redemption. The principall contents hereof are theſe: A confeſsion of Gods mercy; A prediction concerning the Sacrament of* Baptiſme; *and an exhortation to a ioyfull Thankeſgiuing. This* Song *the* Church *ſhould ſtill ſing to the honour of* Ieſus Chriſt *for our Redemption. Yea, in regard the* Prophet (*foreſeeing the good* Cauſe *we ſhould haue to make vſe thereof*) *hath prophesied it ſhould be the*

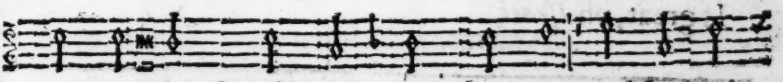
Churches

churches Hymne, *it seemeth not vnproper to bee vsed on those dayes which are solemnized in memoriall of our Sauiours* Natiuity; *Or whensoeuer wee shall bee mouued to praise God in memorizing the gracious comforts promised vs by his Prophets, and fulfilled by his owne comming. And to fit the same the better to that purpose, I haue changed the Person, and the Time, in this Translation.*

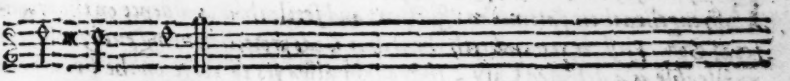
Song. 20.

LORD, I will sing to thee, for thou displeased wast;

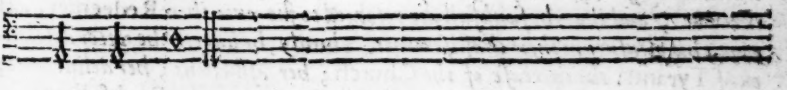




And yet with-drew'st thy wrath from me, And sent me



comfort hast.



Thou art my health, on whom
A feareless Trust, I lay.
For thou oh *LORD*, thou art become
My Strength, my Song, my Stay.

2

And with reioycing now,
Sweet waters we conuay
Forth of those *Springs*, whence Life doth flow:
And, thus, we therefore say,

Oh sing vnto the *LORD*:
His *Name* and workes proclaime:
Yea, to the People beare record,
That glorious is his *Name*.

3

Vnto the *LORD*, oh sing;
For, wonders he hath done:
And many a renowned thing,
Which through the earth is knowne.
Oh sing aloud all yee,
On *Sion* hill that dwell!
For, loe, thy *Holy-one* in thee,
Is great, oh *Israel*.

The third *Song* of *Esay*. Esay 26.

ESay *composed this* Song *to comfort the* Israelites *in their captivity: to strengthen their patience in affliction: and settle their confidence on the promises of God. First, it remembreth them that Gods protection being every where as availeable as a defenced* City, *they ought alwayes to relye on the firme peace which that affordeth. Secondly, he sheweth that the pride of Sinne shall bee overthrowne; and that the faithfull are resolued to flie vnto their* Redeemer, *and await his pleasure in their chastisements. Thirdly, he singeth the vtter desolation of* Tyrants; *the encrease of the* Church; *her afflictions; her deliverance; and the resurrection from death through* Christ. *Lastly, the* Faithfull *are exhorted to attend patiently on the* Lord *their Saviour, who will come shortly to iudgement, and take account for the bloud of his* Saints. *This* Song *is made in the person of the* Church, *and may be sung to comfort and confirme vs in all our chastisements and persecutions: by bringing to our consideration, the short time of our endurance, and the certainty of our* Redeemers *comming. It may be vsed also to praise God both for his Iustice and Mercy.*

Song.

Song. 21:

Sing this as the third Song.

A *Cittie* now we haue obtain'd,
Where ſtrong Defences are:
And *God* Saluation hath ordain'd,
For Wals, and Bulwarkes there.
The *Gates* thereof wide open Yee,
That ſuch as iuſtly doe,
(And thoſe that Truth's obſeruers be)
May enter thereinto.

2

There, thou in peace wilt keep them ſure,
Whoſe thoughts well grounded be;
In peace, that euer ſhall endure,
Becauſe they truſted Thee.
For euer, therefore, on the *Lord*,
Without diſtruſt, depend.
For, in the *Lord*, th'eternall *Lord*,
Is ſtrength that hath no end.

3

He makes the lofty *City* yeeld,
And her proud Dwellers bow:
He layes it leuell with the field,
Eu'n with the duſt below.
Their feet that are in want and care,
Their feet thereon ſhall tread:
Their way is right that righteous are,
And thou their path doſt heed.

4

Vpon thy courſe of Iudgements, we
Oh *LORD*, attending were:

And to record thy *Name*, and thee,
Our soules desirous are.
On thee, our minds with strong desire
Are fixed in the night:
And after thee our hearts enquire
Before the morning light,

5

For, when thy righteous Iudgements are
Vpon the earth discern'd;
By those that doe inhabite there,
Vprightnesse shall be learn'd.
Yet, Sinners for no terrour will
Iust dealing vnderstand:
But in their sinnes continue still,
Amid the *Holy-Land*.

6

To seeke the glory of the *LORD*,
They vn-regarded be.
And thy aduanced hand, oh *LORD*,
They will not daigne to see.
But they shall see, and see with shame,
That beare thy People spight:
Yea, from thy Foes shall come a flame,
Which will deuoure them quite.

7

Then, *Lord*, for vs thou wilt procure,
That we in peace may be;
Because that eu'ry worke of our,
Is wrought for vs, by thee.
And *Lord* our *God*, though we are brought
To other Lords in thrall;
Of thee alone shall be our thought,
Vpon thy *Name* to call.

8 They

8

They are deceast, and neuer shall
Renued life obtaine:
They die, and shall not rise at all
To tyrannize againe.
For, thou didst visit them therefore,
And wide dispersst them hast;
That so their Fame for euermore,
May wholly be defac't.

9

But *Lord*, encreast thy people are,
Encreast they are by thee;
And thou art glorifi'd as farre,
As earths wide limits bee.
For *Lord*, in their distresses, when
Thy rod on them was laid;
They vnto thee did hasten then,
And without ceasing praid.

10

As one with child is pain'd, when as
Her throwes of bearing be;
And cries in pangues (before thy face)
Oh *LORD*, so fared we.
We haue conceiu'd, and for a birth
Of winde haue pained bin.
The world's vnsafe, and still on earth,
They thriue that dwell therein.

11

The *Dead* shall liue, and rise againe,
With my dead-Body shall.
Oh you, that in the dust remaine,
Awake, and sing you all!
For, as the deaw doth hearbs renue

That buried seem'd before:
So, earth shall through thy heauenly deaw,
Her *Dead* to life restore.

12

My *People* to thy Chambers fare:
Shut close the dore to thee;
And stay a while (a moment there)
Till past the Fury bee.
For loe, the *Lord* doth now arise;
He commeth from his place,
To punish their impieties,
Who now the world possesse.

13

The earth that bloud discouer shall,
Which is in her concea'ld:
And bring to light those murthers all,
Which yet are vnreueal'd.

The Prayer of *Hezekiah*. Esay 37. 15.

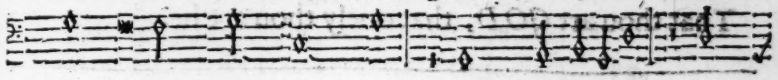
IN *this Prayer*, Hezekiah *hauing first acknowledged Gods Maiesty and Almighty power, desires him, both to heare and consider his Aduersaries blasphemy. Then (to manifest the necessity of his present assistance) vrgeth the power his foe had obtained ouer such as serued not the true God. And as it seemeth, importunes deliuerance, not so much in regard of his owne safety, as that the* Blasphemer, *and all the world might know the difference betweene the Lords power, and the arrogant brags of men.* This Song *may be vsed whensoeuer the* Turke, *or any other great Aduersary (preuailing against false Worshippers) shall thereupon growe insolent, and threaten Gods Church also: as if in despight of him, he had formerly preuailed by his owne strength. For the name of* Sennacherib *may bee mystically applyed to any such enemy. Wee may vse this* Hymne *also against those secret Blasphemies, which the Diuell whispers vnto our soules; or, when by temptations he seekes to driue vs to despaire, by laying before vs how many others hee hath destroyed, who seemed to haue beene in as good assurance as we. For, he is indeed that mystical* Assirian *Prince, who hath*

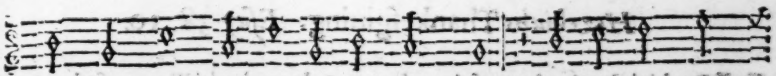
ouerthrowne

ouerthrowne whole Countries & Nations, with their Gods, in whom they trusted. Such as are these, Temporall power, Riches, Superstitious worship, Carnall wisedome, Idols, &c. *which being but the workes of men (and yet trusted in as Gods) he hath power to destroy them.*

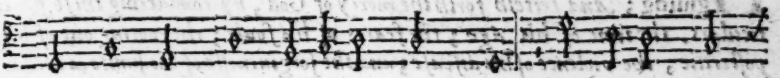
Song. 22.

O *LORD* of *Hoasts*, and *GOD* of *Israel*! Thou,

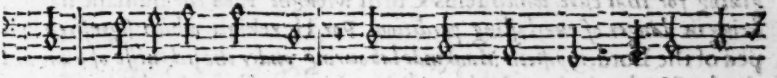


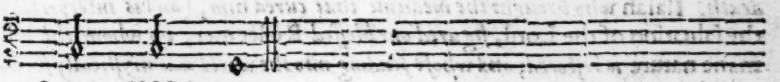


who betweene the *Cherubins* dost dwell; Of all the world

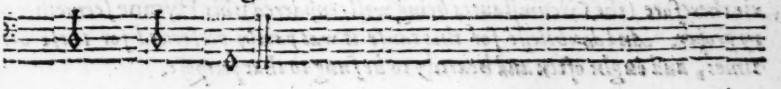


thou onely art the King, And heau'n and earth vnto their





forme didst bring.



2

LORD, bow thine eare; to heare attentiue be.
Lift vp thine eyes, and daigne oh *LORD*, to see
What words *Sennacherib* hath cast abroad;
And his proud Message to the liuing *GOD*.

3

LORD, true it is, that Lands and Kingdomes all,
Are to the King of *Ashur* brought in thrall:
Yea, he their Gods, into the fire hath throwne:
For, Gods they were not; but of wood & stone.

4

Mans work they were, & men destroy'd them haue.
Vs therefore from his power vouchsafe to saue;
That all the Kingdomes of the world may see
That thou art *GOD*, that onely thou art he.

Hezekiahs Thankesgiuing. *Esay* 38. 10.

HEzekiah *haning beene sicke and recouered, made this* Song of thankesgiuing; *And setteth forth the mercy of God, by considering these particulars. The time of his Age; the feares of his soule; the rooting out of his posteritie; the violence of his disease; and the forgiuenesse of his sinnes, added to the restoring of his health. Then (seeming to haue entred into a serious consideration of all this) hee confesseth who are most bound to praise God, and voweth this Deliuerance to euerlasting memorie. This* Song *may be vsed after deliuerance from temporall sicknesse. But in the principall sense, it is a speciall Thankesgiuing for that cure which* Iesus Christ *wrought vpon the* humane nature, *being in danger of euerlasting perdition. For* Hezekiah *which signifieth* helped of the Lord, *typifieth Mankinde labouring vnder the sicknesse of sinne and death.* Isaiah *who brought the medicine that cured him, (and is interpreted)* the saluation of the Lord, *figured our blessed* Redeemer, *by whom the* humane nature *is restored; and whose sending into the world was mystically shewed by the Miracle of the* Sunnes *retrogradation. To praise God for that mysterie therefore (the Circumstances being well considered) this* Hymne *seemeth very proper. And doubtlesse for this cause it was partly preserued for these our times, and ought often and heartily to be sung to that purpose.*

Song. 23.

Sing this as the 4. Song.

WHen I suppos'd my time was at an end,
Thus to my selfe, I did my selfe bemone:

Now

Now to the Gates of hell I muſt deſcend;
For all the remnant of my yeares are gone.
The *LORD* (ſaid I) where now the liuing be,
Nor man on earth, ſhall I for euer ſee.

2

As when a *Shepheard* hath remoou'd his Tent,
Or as a *Weauers* ſhuttle ſlips away;
Right ſo, my Dwelling, and my Yeares were ſpent:
And ſo, my ſickneſſe did my Life decay.
Each day, ere night, my death expected I;
And eu'ry night, ere morning thought to dye.

3

For, He ſo Lyon-like my bones did breake,
That I ſcarce thought to liue another day.
A noyſe I did like *Cranes* or *Swallowes* make:
And as the *Turtle*, I lamenting lay.
Then with vp-lifted eye-lids, thus I ſpake;
Oh *LORD*, on me oppreſſed, mercy take.

4

What ſhall I ſay? He did his promiſe giue;
And as he promi'ſt he performed it.
And therefore, I will neuer whilſt I liue,
Thoſe bitter paſsions of my ſoule forget:
Yea, thoſe that liue, and thoſe vnborne, ſhall know
What life and reſt thou didſt on me beſtow.

5

My former Pleaſures, Sorrowes were become:
But, in that loue, which to my ſoule thou haſt,
The Graue, that all deuoures, thou keptſt me from;
And didſt my errors all behind thee caſt.
For, nor the *Graue*, nor *Death* can honour thee;
Nor hope they for thy truth, that buried be.

6

Oh! he that liues; that liues as I doe now:
Eu'n he it is that shall thy praise declare.
Thy *Truth* the Father to his Seed shall show,
And how, thou me, oh *Lord*, hast daign'd to spare.
Yea *Lord*, for this, I will throughout my daies,
Make musicke in thy house; vnto thy praise.

The Lamentations of *Ieremie*.

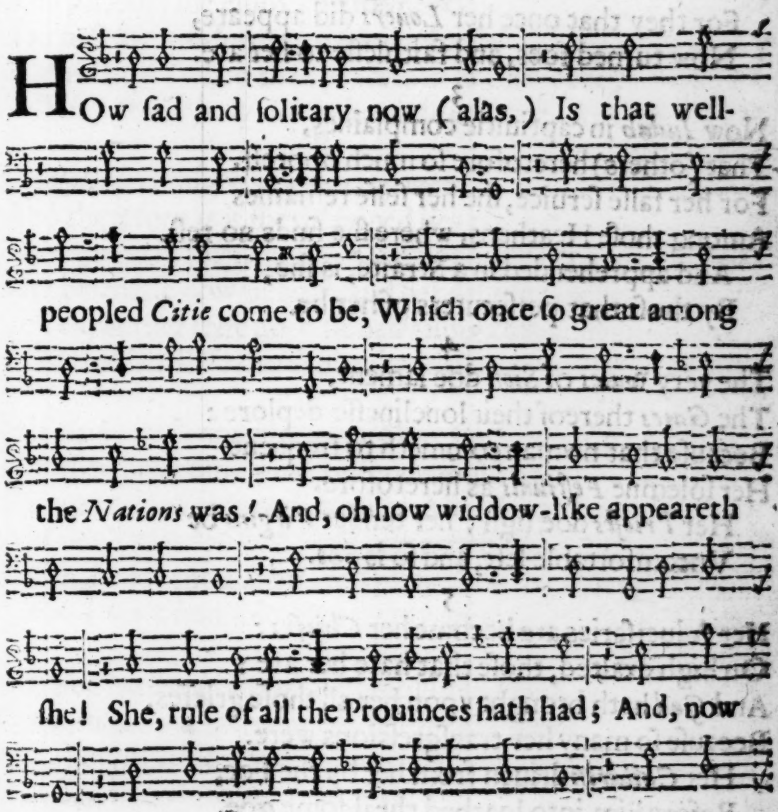
AS vsefull as any part of the old Testament, for these present times (nigh fallen asleepe in securitie) are these *Elegiacall Odes*: For, they bring many things to our consideration. First, what we may and should lament for. Secondly, how carefull wee ought to bee of the *Commonwealths* prosperitie; because, if that goe to ruine, the particular *Church* therein cherished, must needs be afflicted also; and Gods worship hindred. Thirdly, they teach vs, that the ouerthrow of *Kingdomes* and *Empires*, followes the abuse and neglect of *Religion*; and that (Sinne being the onely cause thereof) wee ought to endure our chastisements without murmuring against God. Fourthly, they warne vs, not to abuse Gods mercifull long suffering. Fiftly, they perswade vs, to commiserate and pray for the *Church*, and our brethren in calamitie; and not to despise them in their humiliations. Sixtly, they learne vs not to iudge the truth of *Professions*, by those afflictions God laies vpon particular *Churches*, seeing the *Iewish* Religion was the *Truth*; and those Idolaters, who led them into Captiuitie. Seuenthly, they shew vs, that neither the Antiquity, Strength, Fame, or formall Sanctitie of any place (no nor Gods former respect thereunto) shall priuiledge it from destruction, if it continue in abusing his Grace. And lastly, they (as it were limiting our sorrowes) minde vs to cast our eies on the mercies of God: and to make such vse of his chastisements, as may turne our *Lamentations* into *Songs of Ioy*.

Lament. 1.

THis Elegie, *first bewaileth in generall tearmes, that calamitie and destruction of* Iudah *and* Ierusalem, *which is afterwards more particularly mentioned.*

tioned. Secondly, it makes a confiſſion of their manifold ſinnes committed; and is full of many paſſionate and penitentiall complaints, Iuſtifying the Lord *in his Iudgements, and confeſſing the vanitie of humane Conſolations. Laſtly, it containeth a ſhort prayer for Gods mercy, and a diuine prediction of thoſe Iudgements which will fall on them, by whom his people haue beene afflicted. This* Elegie *may be ſung, whenſoeuer any generall Calamitie falleth on the* Common-wealth *in which we liue; we hauing firſt conſidered and applyed the particular Circumſtances, as there ſhall be cauſe. We may ſing it alſo* Hyſtorically, *to memorize the Iuſtice of God, and the miſerable deſolations of* Iuda *and* Ieruſalem, *recorded for our example.*

Song. 24.



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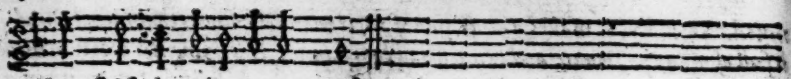


her ſelfe is tributary made.

2

All night ſhe maketh ſuch exceſsiue mone,
That down her cheekes a floud of teares doth flow:
And yet among her *Louers* there is none,
That conſolation doth on her beſtow.
For they that once her *Louers* did appeare,
Now turned foes, and faithleſſe to her are.

3

Now *Iudah* in captiuitie complaines,
That (others) heretofore ſo much oppreſt.
For her falſe ſeruice, ſhe her ſelfe remaines
Among thoſe Heathens, where ſhe finds no reſt.
And apprehended in a Straite, is ſhe,
By thoſe that perſecuters of her be.

4

The very *waies* of *Sion* doe lament,
The *Gates* thereof their lonelineſſe deplore:
Becauſe that no man commeth to frequent
Her ſolemne *Feſtiuals* as heretofore.
Her *Prieſts* doe ſigh; her tender *Virgins* be
Vncomfortable left, and ſo is *She*.

5

Her Aduerſaries are become her *Chieſes*:
On high exalted, thoſe that hate her are:
And *God* hath brought vpon her all thoſe griefes,
Becauſe ſo many her tranſgreſsions were.
Her *Children* driuen from her by the Foe,
Before him, into loathed thraldome goe.

6 From

6

From *Sions-Daughter* (once without compare)
Now all her matchlesse louelinesse is gone.
And like those chased Harts her *Princes* fare,
Who seeke for pasture, and can finde out none.
So (of their strength deprin'd, & fainting nigh)
Before their abler Foes, they feebly flie.

7

Ierusalem now thinkes vpon her crimes;
And cals to minde (amid her present woes)
The pleasure she enioy'd in former times,
Till first she was surprized by her foes:
And how (when they perceiued her forlorne)
They at her holy *Sabbaths* made a scorne.

8

Ierusalems transgressions many were;
And therefore is it she disdained lies:
Those, who in former time haue honour'd her;
Her basenesse now behold, and her despise:
Yea, she her selfe doth sit bewailing this;
And of her selfe, her selfe ashamed is.

9

Her owne vncleannesse in her Skirt she bore,
Not then beleeuing what her end would be.
This great destruction fals on her therefore:
And none to helpe or comfort her hath she.
Oh, heede thou *Lord*, and pitty thou my woes,
For I am triumph't-ouer by my foes.

10

Her Foe hath touch'd with his polluted hand,
Her things that Sacred were, before her face:
And, they whose entrance thou didst countermand,
Intruded haue into her *Holy-place*:

Those

Those; that were not so much approu'd by thee,
As, of thy *Congregation* held to be.

11

Her People doe with sighes, and sorrowes, get
That little bread which for releefe they haue.
And, giue away their pretious things for meat,
So to procure wherewith their life to saue.
Oh *Lord* consider this; and ponder Thou,
How vile, and how deiected I am now.

12

No pitty, in you *Passengers* is there?
Your eyes oh somewhat hitherward encline:
And marke, if euer any griefe there were
Or sorrow that did equall this of mine:
This, which the *Lord* on me inflicted hath,
Vpon the day of his incensed wrath.

13

He from aboue, a *Flame* hath hurled downe;
That kindles in my bones preuailing fire.
A *Net* he ouer both my feet hath throwne;
By which, I am compelled to retire.
And he hath made me a *forsaken-one*,
To sit, and weepe out all the day alone.

14

The heauy yoke of my Transgressions, now,
His hand hath wreathed and vpon me laid;
Beneath the same my tired necke doth bow:
And all my strength is totally decay'd.
For, me to those, the *LORD* hath giuen o're,
Whose hands will hold me fast for euermore.

15

The *LORD* hath trampled vnderneath their feet,
Eu'n all the mighty, in the midst of me.

A great Assembly he hath caus'd to meet,
That all my ablest men might slaughtred be.
And *Iudah's* Virgin-daughter treads vpon,
As in a wine-presse Grapes are trodden on.

16

For this (alas) thus weepe I; and my eyes,
Mine eyes drop water thus; because that He,
On whose assistance, my sad soule relyes,
In my distresse is farre away from me.
Eu'n while, (because of my preuailing Foe,)
My *Children* are compel'd from me to goe.

17

In vaine hath *Sion* stretched forth her hand;
For, none vnto her succour draweth nigh:
Because, the *LORD* hath giuen in command,
That *Iacobs* Foes should round about her lye.
And poore *Ierusalem* among them there;
Like some defiled woman doth appeare.

18

The *LORD* is iustified, nay-the-lesse,
Because I did not his commands obay.
All *Nations* therefore, heare my heauinesse,
And heed it (for your warning) you I pray.
For, into thraldome (through my follies) be
My *Virgins*, and my *Yong-men*, borne from me:

19

Vpon my *Louers* I haue cryed out,
But, they my groundlesse hopes deceiued all.
I for my reu'rend *Priests* enquir'd about;
I, also, did vpon mine *Elders* call:
But in the Citie, vp the ghost they gaue,
As they were seeking meat their liues to saue.

20 Oh

20

Oh *LORD*, take pittie now on my distresse:
For loe, my soule distemper'd is in me.
My heart is ouercome with heauinesse;
Because I haue so much offended thee.
Thy *Sword* abroad my ruine doth become.
And *Death* doth also threaten me at home.

21

And of my sad complaints my Foes haue heard:
But to afford me comfort there is none.
My troubles haue at full to them appear'd;
Yet they are ioyfull that thou so hast done.
But, thou wilt bring the Time set downe by Thee;
And then in sorrow they shall equall mee.

22

Then, shal those soule offences they haue wrought,
Before the presence be remembred all:
And whatsoe're my Sinnes on me haue brought,
(For their Transgressions) vpon them shall fall.
For, so my sighings multiplied be;
That therewithall, my heart is faint in me.

Lament. 2.

IN *this* Elegie, *the* Prophet *vseth a very patheticall Exordium, the better to awaken the peoples consideration; and to make them the more sensible of their horrible calamitie. Which he first illustrateth in generall termes, by comparing their estate to the miserable condition of one fallen from the glory of heauen, to the lowest earth: and in mentioning, their being deprived of that glorious Temporall and Ecclesiasticall Gouernment, which they formerly enioyed. Afterwards, he descends to particulars, as the destruction of their* Pallaces, Forts, Tempels, Walls, *and* Gates: *the prophaning of their* Sabaths, Feasts, Rites, *&c. the suspending of their* Lawes, Priests, Prophets: *The slaughter of* Young-men, *and* Virgins, Olde-men, *and* Children, *with the* famine

and

and reproches *they sustained, &c. All which acknowledging to be the iust Iudgements of God, he aduiseth them not to harken to the enticions of their false Prophets, but to returne vnto the* LORD *by teares and hearty repentance. For the vse and application, see what hath beene said, before the former* Elegie.

Song. 25.

Sing this as the 24. Song.

HOw darke, & how be-clowded (in his wrath)
The *LORD* hath caused *Sion* to appeare!
How *Isr'els* beauty he obscured hath!
As if throwne down from Heau'n to earth he were.
Oh! why is his displeasure growne so hot?
And why hath he his Footestoole so forgot?

2

The *LORD* all *Sions* dwellings hath laid waste;
And, in so doing, he no sparing made:
For in his anger to the ground he cast,
The strongest Holds that *Iudah's Daughter* had.
Them, and their *Kingdome*, hee to ground doth send;
And all the *Princes* of it doth suspend.

3

When at the highest his displeasure was,
From *Isr'el* all his horne of strength he broke.
And from before his aduersaries face,
His *Right-hand* (that restrained him) he tooke.
Yea, he in *Iacob* kindled such a flame,
As, round about, hath quite consum'd the same.

4

His Bow he as an aduersary bent,
And by his *Right-hand* he did plainely shew,
He drew it with an enemies intent:
For all that were the fairest Markes he slew.

In *Sions* Tabernacle this was done;
Eu'n there the fire of his displeasure shone.

5

The *LORD* himselfe is he that was the foe,
By him is *Isr'el* thus to ruine gone.
His Palaces, he ouerturned so:
And he, his Holds of strength hath ouerthrowne:
Eu'n he it is, from whom it doth arise,
That *Isr'els* Daughter thus lamenting lies.

6

His *Tabernacle* Garden-like that was,
The *LORD* with violence hath tooke away.
He hath destroyed his *Assembling-place*:
And there not *Feasts* nor *Sabbaths* now haue they:
No, not in *Sion*. For in his fierce wrath,
He both their *King* and *Priests* reiected hath.

7

The *LORD* his holy *Altar* doth forgoe;
His *Sanctuary* he hath quite despiz'd.
Yea, by his meere assistance hath our Foe,
The Bulwarkes of our Palaces surpriz'd.
And in the *Lords* owne *House*, rude Noyses are
As loud, as heretofore his Praises were.

8

The *LORD* his thought did purposely encline,
The wals of *Sion* should be ouerthrowne.
To that intent he stretched forth his *Line*,
And drew not backe his hand till they were down.
And so, the *Turrets* with the bruised *Wall*,
Did both together to destruction fall.

9

Her *Gates* in heapes of earth obscured are;
The *Barres* of them in pieces broke hath hee:

Her

Her *King*, and those that once her *Princes* were,
Now borne away among the *Gentiles* be.
The *Law* is lost, and they no *Prophet* haue,
That from the *LORD* a vision doth receiue.

10

In silence, seated on the lowly ground,
The *Senators* of *Sions-Daughter* are:
With Ashes, they their careful heads haue crown'd,
And mourning Sackcloth girded on them weare.
Yea, on the earth in a distressed-wise,
Ierusalem's yong Virgins fixe their eyes.

11

And, for because my *People* suffer this,
Mine eyes with much lamenting dimmed grow;
Each part within me out of quiet is,
And on the ground my Liuer forth I throw;
When as mine Eyes with so sad Obiects meet;
As Babes halfe dead, and sprawling in the street.

12

For, to their *Mothers* called they for meat,
Oh where shall we haue meat and drinke! they cry.
And in the Citie, while they food entreat,
They swoune, like them that deadly-wounded lie:
And some of them, their soules did breath away,
As in the Mothers bosome, staru'd they lay.

13

Ierusalem! for thee what can I say?
Or vnto what maist thou resembled be?
Oh! whereunto that comfort thee I may,
Thou *Sions-Daughter*, shall I liken thee.
For, as the *Seas*, so great thy Breaches are:
And to repaire them then; Ah, who is there!

14

Thou, by thy *Prophets* hast deluded bin:
And foolish Visions they for thee haue sought.
For, they reueiled not, to thee thy Sinne,
To turne away the thraldome it hath brought.
But, lying Prophecies they sought for thee;
Which of thy sad exile the causes be.

15

And those, thou Daughter of *Ierusalem*
That on occasions passe along this way,
With clapping hands, and hissings thee contemne:
And, nodding at thee, thus in scorne they say:
Is this the Citie men did once behight,
The flowre of Beauty, and the Worlds delight?

16

Thine aduersaries, (euery one of them)
Their mouthes haue op'ned at thee, to thy shame.
They hisse, and gnash at thee, *Ierusalem*;
We; we (say they) haue quite destroy'd the same:
This, is that day hath long expected beene;
Now commeth it, and we the same haue seene.

17

But, this the *Lord* decreed, and brought to passe,
He, to make good that word which once he spake,
(And that which long agoe determin'd was)
Hath hurled downe, and did no pitty take.
He, thus hath made thee scorned of thy Foe;
And rais'd the Horne of them that hate thee so.

18

Oh wall of *Syons-Daughter*, cry amaine,
Eu'n to the *Lord* set forth a hearty cry:
Downe like a Riuer, cause thy teares to raine,
And let them neither day nor night be dry.

Seeke

Seeke neither ſleepe thy body to ſuffice;
Nor ſlumber, for the Apples of thine eyes.

19

At night, and when the watch is new begun;
Then riſe, and to the *Lord* Almighty cry.
Before him, let thy Heart like water runne;
And lift thou vp to him thy hands on high:
Eu'n for thoſe hunger-ſtarued Babes of thine,
That in the corners of the ſtreets doe pine.

20

And thou, oh *Lord*, oh be thou pleas'd to ſee,
And thinke on whom thy iudgements thou haſt (thrown.
Shall women fed with their own iſſue be,
And Children, that a ſpan are ſcarcely growne?
Shall thus thy *Prieſts*, & *Prophets*, *Lord*, be ſlaine,
As in thy *Sanctuary* they remaine?

21

Nor youth, nor Age, is from the ſlaughter free;
For, in the ſtreets lye young, and olde, and all.
My Virgins and my young-men murthered be;
Eu'n both, beneath the ſword, together fall.
Thou, in thy day of wrath, ſuch hauocke mad'ſt;
That in deuouring thou no pitty hadſt.

22

Thou round about haſt call'd my feared Foes,
As if that ſummon'd to ſome feaſt they were:
Who in the day of wrath, did round incloſe,
And ſhut me ſo, that none eſcaped are.
Yea, thoſe that hate me, them conſumed haue,
To whom, I nouriſhment and breeding gaue.

Lament. 3.

HEre the Prophet Ieremie, *hauing contemplated his owne afflictions with the destruction of* Iudah *and* Ierusalem, *seemeth by that materiall* Obiect *to haue raised his apprehension higher, and by the spirit of* Prophecy, *both to foresee the particular sufferings of* Iesus Christ, *and to become sensible also of those great afflictions which the* Church *Militant (his mysticall body) should be exercised withall. And in this most passionate* Elegie, *either in his owne person bewaileth it, or else personates* Iesus Christ, *the head of that Mysticall body, taking vpon himselfe those punishments; with that heauy burthen of Gods wrath, and that vnspeakeable sorrow which mankinde had otherwise beene ouerwhelmed withall. In briefe, this* Elegy *containes an expression of Gods heauy Anger for our sinne, the seuerity and bitternesse of his Iudgements; the greatnesse of his mercies; the hope and patience of the faithfull in all Afflictions; The vnwillingnesse of God to punish; The hearty repentance of his people; And a Prophetical imprecation concerning the enemies of the spirituall* Ierusalem. *This may be sung, to moone and stirre vs vp with a feeling of our* Redeemers *passion: To remember vs of our miserable condition through sinne: To moone vs to repentance: and to comfort and instruct vs amid our afflictions.*

Song. 26.

Sing this as the 24. Song.

I Am the *Man*, (who scourged in thy wrath)
Haue in all sorrowes throughly tryed beene:
Into obscurity, he led me hath;
He brought me thither, where no light is seene:
And so aduerse himselfe to me he showes,
That all the day his hand doth me oppose.

2

My *Flesh* and *Skinne* with age, He tyred out.
He bruiz'd my bones, as they had broken bin.
He with a *Wall* enclosed me about.
With cares and labours he hath shut me in.

And

And me to ſuch a place of darkneſſe led,
As thoſe are in, that be for euer dead.

3

He ſhut me where I found no paſſage out,
And there my heauy Chaines vpon me laid;
Moreouer, though I loudly cried out,
He tooke no heed at all for what I pray'd:
My *Way* with hewed ſtones he ſtopped hath,
And left me wandring in a winding Path.

4

He was to me like ſome way-laying *Beare*,
Or as a *Lyon* that doth lurke vnſeene.
My courſe he hindring, me in pieces teare,
Till I quite ruin'd, and layd waſt had beene.
His *Bow* he bended, and that being bent;
I was the marke at which his *Arrow* went.

5

His *Arrowes* from his Quiuer forth he caught,
And through my very Raines he made them paſſe.
Eu'n mine owne people ſet me then at naught;
And, all the day, their *ſporting-ſong* I was.
From him, my fill of bitterneſſe I had, (made.
And, me, with Wormwood likewiſe, drunke he

6

With ſtones my teeth he all to pieces brake;
He Duſt and Aſhes ouer me hath ſtrowne;
All reſt he from my weary ſoule did take,
As if, contentment I had neuer none.
And then I cried; *Oh! I am vndone;*
All my dependance on the Lord is gone.

7

Oh minde thou my afflictions, and my care;
My miſeries, my wormwood, and my gall:

For they ſtill freſh in my remembrance are,
And downe in me my humbled ſoule doth fall.
I, this forget not; And when this I minde,
Some helpe againe I doe begin to finde.

8

It is thy mercy *Lord*, that we now be;
For, had thy pitty fail'd, not one had liu'd.
The Faithfulneſſe is great, that is in Thee,
And eu'ry morning it is new reuiu'd
And *Lord*, ſuch claime my ſoule vnto thee layes,
That ſhe will euer truſt in thee, ſhe ſayes.

9

For, thou art kinde to thoſe that waite thy will;
And to their ſoules that after thee attend.
Good therefore is it, that in quiet ſtill,
We hope that ſafety which thou *Lord* wilt ſend:
And happy he, that timely doth enure,
His youthfull necke the burthen to endure.

10

He downe will ſit alone, and nothing ſay;
But ſince 'tis caſt vpon him beare it out.
(Yea, though his mouth vpon the duſt they lay)
And while there may be hope, will not miſdoubt.
His Cheeke to him that ſmiteth, offers he;
And is content, though he reuiled be.

11

For, ſure is he (what euer doth befall)
The *Lord* will not forſake for euermore:
But that he hauing puniſht, pitty ſhall,
Becauſe he many mercies hath in ſtore.
For, God in plaguing, take no pleaſure can,
Nor willingly afflicteth any man.

12

The *Lord* delighteth not to trample downe,
Those men that here on earth enthralled are:
Or that a Righteous man should be o'rethrowne,
When he before the *Highest* doth appeare.
Nor is the *Lord* well-pleased in the sight,
When he beholds the wrong, subuert the right.

13

Let no man mutter then, as if he thought
Some things were done in spight of *Gods* decree:
For all things at his word to passe are brought,
That either for our good, or euill be.
Why then liues man such murmurs to begin?
Oh! let him rather murmure at his Sinne.

14

Our owne lewd courses, let vs search and trie,
We may to thee againe, oh *LORD*, conuart.
To *GOD*, that dwelleth in the Heau'ns on high,
Let vs (oh let vs) lift both hand and heart.
For, we haue sinned; we rebellious were:
And therefore was it that thou didst not spare.

15

For this (with wrath o're-shadow'd) thou hast (chas't,
And slaughter made of vs, without remorse.
Thy selfe obscured with a clowd thou hast;
That so our Prayers might haue no recourse.
And loe, among the *Heathen-People*, we
As out-casts, and off-scou ings reckon'd be.

16

Our Aduersaries all (and eu'ry where)
Themselues with open mouth against vs set;
On vs is falne a terrour, and a snare,
Where ruine hath with desolation met:

And

And for the Daughter of my Peoples cares,
Mine eyes doe caſt forth Rivulets of teares.

17

Mine eyes perpetually were ouerflowne :
And yet there is no ceaſing of my teares.
For, if the *Lord* in mercy looke not downe,
That from the Heau'ns he may behold my cares ;
They will not ſtint. But, for my peoples ſake,
Mine eyes will weep vntil my heart doth breake.

18

As when a Bird is chaſed to and fro,
My foes purſued me, when cauſe was none.
Into the *Dungeon* they life did throw,
And there they rowled ouer me a ſtone.
The waters likewiſe ouer-flow'd me quite :
And then me thought I periſhed out-right.

19

Yet, on thy *Name* oh *Lord*, I called there,
(Eu'n when in that lowe *Dungeon* I did lye)
Whence thou wert pleaſed my complaint to heare,
Not ſleighting me, when I did ſighing crye.
That very day I called, thou drew'ſt neere,
And ſaid'ſt vnto me, that I ſhould not feare.

20

Thou *Lord*, my Soule maintaineſt in her right.
My Life by thee alone redeemed was.
Thou haſt oh *Lord*, obſerued my deſpight.
Vouchſafe thy Iudgement alſo, in my cauſe.
For, all the grudge they beare me thou haſt ſeen,
And all their plots that haue againſt mee beene.

21

Thou heard'ſt what ſlanders they againſt me laid,
And all thoſe miſchieſes they deuiz'd for me.

Thou

Thou noteſt what their Lips of me haue ſaid;
Eu'n what their daily cloſeſt whiſperings be:
And how, when ere they riſe, or downe doe lye,
Their *Song*, and Subiect of their mirth am I.

22

But *Lord*, thou ſhalt reward and pay them all,
That meede, their Actions merit to receiue.
Thy heauy maledictiõ ceaze them ſhall:
Eu'n this, *ſad hearts they ſhall for euer haue.*
And by thy wrath purſude they ſhall be driuen,
Till they are chaſed out, from vnder Heauen.

Lament. 4.

As in the two firſt Elegies *the Prophet here begins by way of exclamation, and moſt paſſionately ſets forth the cauſe of his complayning, by a threefold explication. Firſt, by expreſſing the Dignity, Sex, and Age of the perſons miſerably periſhing in this calamity: as Princes, Prieſts, Men, Women, and Children. Secondly, by paralelling their eſtate with that of bruite Creatures, and their puniſhments with* Sodoms. *Thirdly, by ſhewing the horrible effects which followed this calamity; as the Nobility being driuen to cloath themſelues from the dunghill, and Women to feed on their owne Children, &c. After this, hee ſheweth what are the cauſes of all that miſerie which hee bewaileth. Secondly, declareth the vanity of relying on temporall conſolations. Thirdly, ſetteth forth the power and fiercenesſe of the* Churches *Aduerſaries. Fourthly, prophecieth that euen Chriſt was to ſuffer the furie of their malice, before Gods wrath could be appeaſed. And laſtly, aſſureth that the Church ſhall be at length deliuered, and her enemies rewarded according to their wickednesſe. This Song may hee ſung to ſet before our eyes, the ſeuerity of Gods wrath againſt ſinne, to winne vs to repentance; and to comfort vs vpon our conuerſions.*

Song. 27.

Sing this as the fift Song.

How dimme the *Gold* doth now appeare!
(That *Gold*, which once ſo brightly ſhone)

About

About the Citie here and there,
The *Sanctuary-Stones* are throwne.
The Sonnes of *Sion*, late compar'd,
To *Gold* (the richeſt in eſteeme)
Like Potſheards are without regard,
And baſe as earthen veſſels ſeeme.

2

The Monſters of the Sea haue care,
The breaſts vnto their young to giue:
But, crueller my people are;
And *Eſtridge*-like in Deſarts liue:
With thirſt the ſucklings tongs are dry;
And to their parched roofes they cleaue.
For bread young children alſo crie;
But none at all they can receiue.

3

Thoſe that were vs'd to dainty fare,
Now in the ſtreetes halfe ſtarued lye.
And they that once did ſcarlet weare,
Now dung-hill rags about them tie.
Yea, greater plagues my peoples crime
Hath brought on them, then *Sodoms* were,
For that was ſuncke in little time,
And no prolonged death was there.

4

Her *Nazarites*, whoſe whiteneſſe was
More pure then either milke or ſnow;
Whoſe ruddineſſe did *Rubies* paſſe;
Whoſe veines did like the *Saphir* ſhow:
Now blacker then the Cole are grown,
And in the ſtreets vnknowne are they:
Their fleſh is clung vnto the bone,
And like a ſticke is dri'de away.

5

Such therefore as the ſword hath ſlaine
Are farre in better caſe then thoſe,
Who death for want of food ſuſtaine,
Whilſt in the fruitfull field it growes.
For when my people were diſtreſt,
Eu'n women (that ſhould pitty take)
With their owne hands their children dreſt;
That ſo their hunger they might ſlake.

6

The *LORD* accompliſht hath his wrath;
His fierce diſpleaſure forth is powr'd;
A fire on *Sion* ſet he hath,
Which eu'n her ground-worke hath deuour'd;
When there was neither earthly *King*;
Nor through the whole world, one of all,
Thought any Foe to paſſe could bring,
That thus *Ieruſalem* ſhould fall.

7

But this hath hapned for the guilt
Of thoſe that haue her *Prophets* bin,
And thoſe her wicked *Prieſts*, that ſpilt
The bloud of Innocents therein.
Along the ſtreets they ſtumbling went
(The blindneſſe of theſe men was ſuch.)
And ſo with bloud they were be-ſprent,
That no man would their Garments touch.

8

Depart, depart; ('twas therefore ſed)
From theſe pollutions get ye farre.
So, wandring to the *Heathen*, fled,
And ſaid, there was no biding there.
And them the *LORD* hath now in wrath

Exilde;

Exilde, and made despised liue:
Yea, sent their *Priests* and *Elders* hath,
Where none doth honour to them giue.

9

And, as for vs, our eyes decay'd,
With watching vaine Releefes, we haue:
Cause, we expect a *Nations* ayde,
That is vnable vs to saue.
For at our heeles so close they be,
We dare not in the streets appeare.
Our end we therefore comming see,
And know our rooting out is neare.

10

Our Persecutors follow on,
As swift as *Eagles* of the Skie;
They o're the Mountaines make vs run;
And in the Desarts for vs lye.
Yea, they haue *Christ* (our life) betrai'd,
And caus'd him in their pits to fall.
(Eu'n him) beneath whose shade, we said,
We liue among the *Heathen* shall.

11

O *Edom*, in the land of *Huz*,
(Though yet o're vs triumph thou may)
Thou shalt receiue this Cup from vs;
Be drunke, and hurle thy cloaths away.
For, when thy punishments for sins,
Accomplished oh *Sion* be;
To visit *Edom* he beginnes;
And publike make her shame, will he.

Lament. 5.

IN this Elegie *the Prophet prayeth vnto the Lord, to remember and consider his peoples afflictions, acknowledging before him their miseries, and presenting them vnto him, as distressed Orphans, Widdowes, and Captives, (by such humiliation) to winne his compassion. Hee moueth him also by repetition of the miserable Ruine they were fallen into; by the noble possessions and dignities they had lost; by the base condition of those vnder whose Tyranny they were brought; and by the generality of their calamity, from which no sexe, age, nor degree escaped. Then (ingenuously confessing their sinnes to bee the iust cause of all this) glorifieth God, and concludeth this petitionary Ode, with desiring that he would both giue them grace to repent, and restore them to that peace which they formerly enioyed. This Elegiacall Song wee may sing vnto God in the behalfe of many particular* Churches, *euen in these times; especially, if we consider that mysticall bondage which the Diuell hath brought them into; and apply these complaints to those spirituall Calamities which are befallen them for their sinnes.*

Song. 28.

Sing this as the 5. Song.

1

OH minde thou *Lord* our sad distresse,
Behold, and thinke on our reproach.
Our Houses, Strangers doe possesse;
And on our heritage encroach.
Our Mothers for their Husbands grieue;
And of our Fathers rob'd are we.
Yea, money we compel'd to giue,
For our owne wood and water be.

2 In

2

In perſecution we remaine,
Where endleſſe labour tyre vs doth;
And, we to ſerue for bread are faine,
To *Egypt*, and to *Aſhur* both.
Our Fathers err'd, and being gone,
The burthen of their ſinne we beare:
Eu'n ſlaues the rule o're vs haue wone;
And none to ſet vs free is there.

3

For bread our liues we hazard in
The perils, which the Deſarts threat;
And like an Ouen is our skinne,
Both ſoil'd and parch't for want of meat.
In *Sion Wiues* defiled were;
Deflowred were the *Virgins* young,
(Through *Iudah's* Cities euery were)
And *Princes* by their hands were hung.

4

Her *Elders* diſreſpected ſtood:
Her *Youngmen* they for grinding tooke:
Her *Children* fell beneath the wood,
And *Magiſtrates* the Gate forſooke.
Their Muſick, yongmen haue forborn:
Reioycing in their hearts is none:
To mourning doth our dauncing turne;
And from our head the Crowne is gone.

5

Alas, that euer we did ſinne!
For, therfore feeles our heart theſe cares:
For that our eyes haue dimmed beene;
And thus the Hill of *Sion* fares.
Such deſolation there is ſeene,

That

That now the Foxes play thereon:
But thou for euer *LORD* hast beene;
And without ending is thy Throne.

6

Oh, why are we forgotten thus?
So long time wherefore absent art?
Conuert thy selfe, oh *LORD*, to vs;
And we to thee shall soone conuart.
Renue, oh *LORD*, those Ages past,
In which thy fauour we haue seene.
For, we extreamely are debas't,
And bitter hath thine anger beene.

The Prayer of *Daniel*. Dan. 9. 4.

THe Prophet Daniel *in this Prayer beseecheth God to be mercifull vnto his people in Captiuity; And these foure things are principally considerable therein. First, an acknowledgement of Gods Power, Justice, and Mercy, with a confession, that from the highest to the lowest they had broken his Commandements, and were therefore iustly punished. Secondly, it is confessed, that as their punishment is that which they deserued; so it is also the same that was foretold should come vpon thē. Thirdly, he beseecheth that God for his own mercies sake, and the sake of his Messias, would (neuertheleſſe) be mercifull vnto them; aswell in regard hee had heretofore gotten glory by deliuering them; as in respect they were his owne elected people, and were already become a reproach vnto their Neighbours. This may be sung whensoeuer any of those iudgements are powred out on the Common-wealth, which the Prophets haue threatned for sinne; or in our particular afflictions, we hauing first applyed it by our Meditations.*

Song 29.

Sing this as the 22. Song.

LORD God Almighty, great, and full of feare,
Who alwaies art from breach of promise free,

And neuer failing to haue mercy there,
Where they obſerue thy lawes and honour thee:
We haue tranſgreſſed, and amiſſe haue done;
We diſobedient and rebellious were.
For, from thy precepts we aſtray are gone;
And we departed from thy Iudgements are.

2

We did thy Seruants Prophecies withſtand,
Who to our *Dukes*, our *Kings*, and *Fathers* came;
When they to all the People of the *Land*,
Proclaimed forth their meſſage in thy *Name*.
In thee oh *LORD*, all righteouſneſſe appeares,
But publike ſhame to vs doth appertaine;
Eu'n as with them of *Iudah* now it fares,
And thoſe that in *Ieruſalem* remaine:

3

Yea, as to *Iſr'el* now it doth befall;
Throughout thoſe *Lands* in which they ſcatt'red be,
For that their great *Tranſgreſſion*, wherewithall
They haue tranſgreſſed and offended thee.
To *Vs*, our *Kings*, our *Dukes*, and *Fathers*, doth
Diſgrace pertaine (oh *Lord*) for angring thee:
Yet, mercy, *Lord* our *God*, and pardon both,
To thee belong, though we rebellious be.

4

We did (indeed) peruerſly diſobey
Thy voice (oh *Lord* our *God*) & would not heare,
To keepe thoſe Lawes, thou didſt before vs lay,
By thoſe thy Seruants who thy Prophets were.
Eu'n all that of the race of *Iſr'el* be,
Againſt thy Law haue grieuouſly miſ-done:
And that they might not liſten vnto thee,
They backward from thy voice, oh *Lord*, are gone.

5

On them therefore, that *Curse*, & *Oath* descended,
Which in the Law of *Moses* written was;
(The Seruant of that God whom we offended)
And now his speeches he hath brought to passe.
On vs, and on our Iudges he doth bring
That *Plague* wherwith he threatned vs & them.
For, vnder Heau'n was neuer such a thing,
As now is falne vpon *Ierusalem*.

6

As *Moses* written-Law doth beare record,
Now all this mischiefe vpon them is brought.
And yet we prayed not before the *LORD*,
That leauing sinne, we might his truth be taught.
For which respect the *Lord* in waite hath layd,
That he on vs inflict this mischiefe might.
And sith his holy Word we disobeyd,
In all his doings he remaines vpright.

7

But now, oh *Lord* our *God*, who from the Land
Of cruell *Ægypt* brought thy *People* hast;
And by the power of thy Almighty hand,
Atchieu'd a *Name*, which to this day doth last:
Though we haue sinned in committing ill,
Yet *LORD*, by that pure Righteousnesse in thee,
From thy *Ierusalem*, thy *Holy-hill*,
Oh! let thy wrathfull anger turned be.

8

For, through the guilt of our displeasing sinne,
And for our Fathers faults; *Ierusalem*,
(Thy chosen people) hath despised bin:
And are the scorne of all that neighbour them.
Now therefore to thy *Seruants* pray'r incline:

Heare thou his ſuite, oh *GOD*, and let thy face,
(Eu'n for the *Lords* deare ſake) vouchſafe to ſhine
Vpon thy (now forſaken) *Holy-place.*

9

Thine eares encline thou (oh my *God*) and heare:
Lift vp thine eyes, and vs, oh looke vpon;
Vs, who forſaken with thy *Citie* are;
That *Citie*, where thy *Name* is called on.
For, we vpon our ſelues preſume not thus,
Before thy preſence our requeſt to make.
For ought that righteous can be found in vs;
But for thy great and tender mercies ſake.

10

Lord heare (forgiue oh *Lord*) & weigh the ſame:
Oh *Lord* performe it, and no more deferre.
For thine owne ſake, my *GOD*; for by thy *Name*,
Thy *Citie*, and thy *People* called are.

The Prayer of *Ionah*. Ionah 2.

IOnah *flying from God, and being preſerued in a Fiſhes belly, when he was caſt into the Sea, made this prayer to praiſe* GOD *for deliuering him in ſo great an extreamity. And the principall things remarkeable therein are theſe. Firſt, the place where he prayed. Secondly, the terrible danger that encloſed him. Thirdly, the deſpaire he was nigh falling into. Fourthly, Gods mercy, with the Prophets timely application thereof, and the comfort it infuſed into him. Fiftly, the occaſions drawing men into ſuch perils. Sixtly, the vowe made vpon his deliuerance, and the reaſon of that vowe. This buriall of* Ionah *in the Fiſhes belly, and his deliuerance from thence, was a type of the buriall and Reſurrection of our bleſſed* Sauiour, Matth. 12.4. *This* Prayer *therefore we ought, not onely to ſing hiſtorically, to memorize this wondrous worke of God; but to praiſe him alſo for the Reſurrection of* Chriſt, *and raiſing mankinde from that fearefull and bottomleſſe gulfe of perdition, wherein it lay ſwallowed vp, without poſsibility of redeeming it ſelfe.*

Song.

Song. 30.

Sing this as the 24. Song.

IN my diſtreſſe to thee I cri'de, oh *LORD*;
And thou wert pleaſed my complaint to heare:
Out from the bowels of the *Graue* I roar'd;
And to my voyce thou didſt incline thine eare:
For, I amid the raging Sea was caſt;
And to the bottome there thou plung'd me haſt.

2

The *Flouds* did round about me Circles make:
Thy waues and Billowes ouer-flow'd me quite;
And then vnto my ſelfe (alas) I ſaid,
I am for euermore depriu'd thy ſight:
Yet once againe thou pleaſed art, that I
Should to thy holy *Temple* lift mine eye.

3

Eu'n to my *Soule* the waters clos'd me had:
O're-ſwallow'd by the Deepes I faſt was pent:
About my head the weeds a wreath had made:
Vnto the Mountaines bottomes downe I went;
And ſo, that forth againe I could not get,
The Earth an euerlaſting *Barre* had ſet.

4

Then thou, oh *Lord* my *God*; then thou wert he,
That from corruption didſt my life defend.
For, when my *Soule* was like to faint in me,
Thou thither didſt into my thought deſcend:
And *LORD*, my prayer thence to thee I ſent,
Which vpward to thy holy *Temple* went.

5

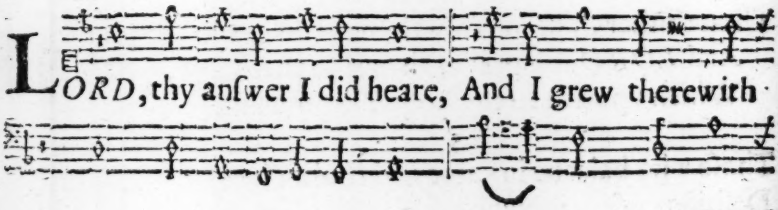
Thoſe who beleeue in vaine and fooliſh lyes,
Deſpiſers of their owne good ſafetie be.

But, I will offer vp the Sacrifice
Of singing praises, with my voyce, to thee.
And I will that performe, which vow'd I haue,
For, vnto thee belongs it, *LORD*, to saue.

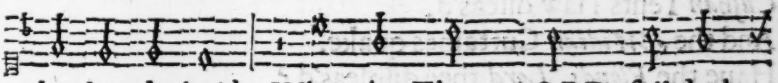
The Prayer of *Habakuk*. Habak. 3.

IN *this Petitionary and Prophetical* Hymne, *the Deliuerer of mankinde, is first prayed for. Secondly, the glorious Maiestie of his Comming is described by excellent Allegories, and by Allusions to former deliuerances, vouchsafed to the* Iewes. *Thirdly, here is foretold the ouerthrow of* Antichrist; *who shall be destroyed by the brightnesse of our* Sauiours *comming. Fourthly, here is set forth the state of the latter times. Fiftly, he expresseth the ioy, confidence, and safetie of the Elect of God, euen amid those terrors that shall await vpon their Redeemers comming. This* Song *is to be sung hystorically, in commemoration of the Churches deliuerance by the first comming of* Iesus Christ. *And prophetically, to comfort vs concerning that perfect deliuery, assured at his second comming. For, though the Prophet had some respect to the Iewes temporall deliuerance, that he might comfort the Church in those Times. Yet the* Holy Ghost *had principall regard to the spirituall deliuerance of his spirituall Kingdome, the holy* Catholike Church. *And to her, and her enemies doe the Names (of the Churches enemies) here mentioned, very properly agree. Nay,* Cushan, *signifying* darke, blacke, *or* cloudy; *And* Midian, *which is interpreted,* Condemnation, *or* Iudgement; *better sute vnto the Nature of those spirituall Aduersaries, whom they prefigured, then to those People who were literally so called. For none are so fitly tearmed People of* Darkenesse, *or of* Condemnation, *as the members of* Antichrist, *and the spirituall* Babylon.

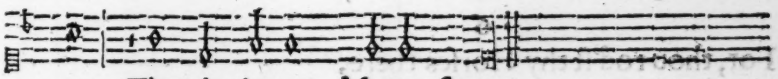
Song. 31.



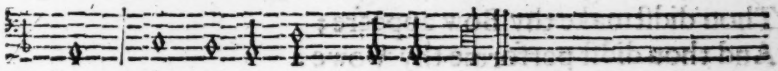
afear'd. When the *Times* at fullest are, Let thy worke



be then declar'd. When the Time, *LORD*, full doth



grow, Then in Anger, Mercy show.



2

God Almightie, he came downe;
Downe he came from *Theman*-ward:
And the matchlesse *Holy-one*,
From Mount *Paran* forth appear'd,
Heau'n ore-spreading with his Raies,
And *Earth* filling with his praise.

3

Sun-like was his glorious Light:
From his Side there did appeare
Beaming Raies that shined bright;
And his Pow'r he shrowded there:
Plagues before his face he sent:
At his Feet hot Coales there went.

4

Where he stood he measure tooke
Of the *Earth*, and view'd it well:

Nations vanisht at his looke;
Ancient *Hils* to powder fell:
Mountaines old cast lower were;
For, his waies eternall are.

5

Cushan Tents I saw diseas'd,
And the *Midian* Curtaines quake.
Haue the *Flouds*, *Lord*, thee displeas'd?
Did the *Flouds* thee angry make?
Was it else the *Sea* that hath
Thus prouoked thee to wrath?

6

For, thou rod'st thy Horses there,
And thy sauing Charrets through:
Thou didst make thy Bow appeare;
And thou didst performe thy Vowe:
Yea, thine Oath and Promise past
(To the *Tribes*) fulfilled hast.

7

Through the *earth* thou rifts didst make,
And the *Riuers* there did flow:
Mountaines, seeing thee, did shake;
And away the *Flouds* did goe.
From the *Deepe* a voyce was heard;
And his hands on high he rear'd.

8

Both the *Sunne* and *Moone* made stay,
And remoou'd not in their *Spheares*:
By thine *Arrowes* light went they,
By thy brightly-shining *Speares*:
Thou in wrath the *Land* didst crush,
And in rage the *Nations* thresh.

9

For thy *Peoples* ſafe releeſe,
With thy *Chriſt* for ayd wentſt thou:
Thou haſt alſo pierc't the *Chiefe*
Of the ſinfull *Houſhold* through;
And diſplayd them, till made bare
From the *Feet* to *Necke* they were.

10

Thou, with Iauelins of their owne,
Didſt their *Armies* Leader ſtrike.
For, againſt me they came downe,
To deuoure me, whirle-winde like.
And they ioy in nothing more,
Then vnſeene to ſpoile the Poore.

11

Through the *Sea* thou mad'ſt a Way,
And didſt ride thy Horſes there.
Where great heapes of water lay.
I, the newes thereof did heare:
And the voyce my bowels ſhooke;
Yea, my *Lips* a quiuering tooke.

12

Rottenneſſe my bones poſſeſt:
Trembling feare poſſeſſed me,
I that troublous day might reſt.
For, when his approaches be
Onward to the *People* made,
His ſtrong *Troups* will them inuade.

13

Bloomeleſſe ſhall the *Fig-tree* be:
And the *Vine* no fruit ſhall yeeld:
Fade ſhall, then, the *Oline-tree*:
Meat ſhall none be, in the *Field*.

Neither

Neither in the *Fold*, or *Stall*,
Flocke, or *Heard* continue shall.

14

Yet, the *LORD* my ioy shall be:
And in him I will delight:
In my *God* that saueth me;
God the *Lord* my onely might,
Who my feet so guides, that I
Hinde-like pace my Places high.

The *Hymnes* of the *New Testament*.

THese fiue that next follow, are the *Hymnes* of the *New Testament*. Betweene which, and the *Songs* of the *Olde Testament*, there is great difference. For, the *Songs* of the *Olde Testament* were either thankesgiuings for temporall benefits, typifying aud signifying future benefits touching our Redemption: Or else, *Hymnes* prophetically foreshewing those Mysteries which were to be accomplished at the comming of *Christ*. But, these Euangelicall *Songs* were composed, not for temporall, but for spirituall things, promised and figured by those temporall Benefits, mentioned in the *Old Testament*, and perfectly fulfilled in the *New*. Therefore, these Euangelicall *Hymnes* are more excellent then such as are meerely Prophetical; In regard, the Possession is to be preferred before the Hope; and the End, before the Meanes of obtaining it.

Magnificat. Luk. 1. 46.

THE *blessed Virgin* Mary *being saluted by the Angel* Gabriel, *and hauing by the* holy Ghost *conceiued our Redeemer* Iesus Christ *in her wombe, was made fruitfull also, in her Soule, by the ouershaddowing of that* Holy Spirit: *and thereupon, brought forth this Euangelicall and Prophetical* Hymne. *Wherein, three things are principally obseruable. First, she praiseth God for his particular mercies and fauour towards her. Secondly, she glorifies God for the generall benefit of our Redemption. Thirdly, she magnifies God for the particular grace vouchsafed vnto the seed of* Israel, *according to what was promised to* Abraham.

Abraham. *This is the first Euangelicall* Song. *And was indited by the holy Ghost, not onely to be the blessed* Virgins *Thanksgiuing; but to be sung by the whole* Catholike Church (*whom she typically personated*) *to praise God for our Redemption and Exaltation. And therefore, it is worthily inserted into the* Liturgie, *that it may be perpetually, and reuerently sung.*

Song. 32.

Sing this as the third Song.

THat magnifi'd the *Lord* may be,
My Soule now vndertakes;
And in the God that saueth me,
My Spirit merry-makes.
For, he vouchsafed hath to view
His *Handmaides* poore degree.
And loe, All Ages that ensue,
Shall blessed reckon me.

2

Great things for me *Th' Almightie* does,
And holy is his *Name*:
From Age to Age he mercy showes
On such as feare the same.
He, by his *Arme* declar'd his might:
And this to passe hath brought,
That now the *Proud* are put to flight,
By what their hearts haue thought.

3

The *Mighty* plucking from their Seat;
The *Poore* he placed there:
And for the *hungrie* takes the meate
From such, as *Wealthy* are.
But, minding Mercy, he hath show'd
His seruant *Isr'el* grace:
As he to our *Forefathers* vow'd;
To *Abraham*, and his Race.

Benedictus.

Benedictus. Luke 1. 68.

ZAcharie *the Priest, being (vpon the birth of his Son) inspired with the knowledge of our Redeemers Incarnation; sung the second Euangelicall* Hymne: *In which, two things are especially considerable. First, he blesseth God, because, through the comming of* Christ, *all the promises made vnto the* Patriarchs *and* Prophets *were fulfilled, for the saluation of his People. Secondly, he declareth the Office and Dutie of his owne Sonne, who was sent before to prepare the way of the Lord. This Song the* Church *hath worthily inserted into the* Liturgie *also, and we ought therefore to sing it reuerently in memoriall of our Sauiours Incarnation; and to praise God both for the fulfilling of his promises: and for that meanes of our Euangelicall Preparation, which hee vouchsafed by sending his Fore-runner.*

Song. 33.

Sing this as the 3. Song.

BLest be the God of *Israel*:
For he his people bought,
And in his seruant *Dauids* house,
Hath great saluation wrought.
As by his *Prophets* he foretold,
Since time began to bee:
That from our Foes we might be safe,
And from our Haters free.

2

That he might shew our Fathers grace
And beare in minde the same,
Which by an Oath he vow'd vnto
Our Father *Abraham*.
That from our Aduersaries freed,
We serue him fearelesse might
In righteousnesse, and holinesse,
Our life time in his sight.

And

3

And (of the *Highest*) thee, oh *Child*!
The *Prophet*, I declare,
Before the *Lord* his face to goe;
His comming to prepare.
To teach his *People* how they shall,
That safety come to know,
Which by remission of their sinnes,
He doth on them bestow.

4

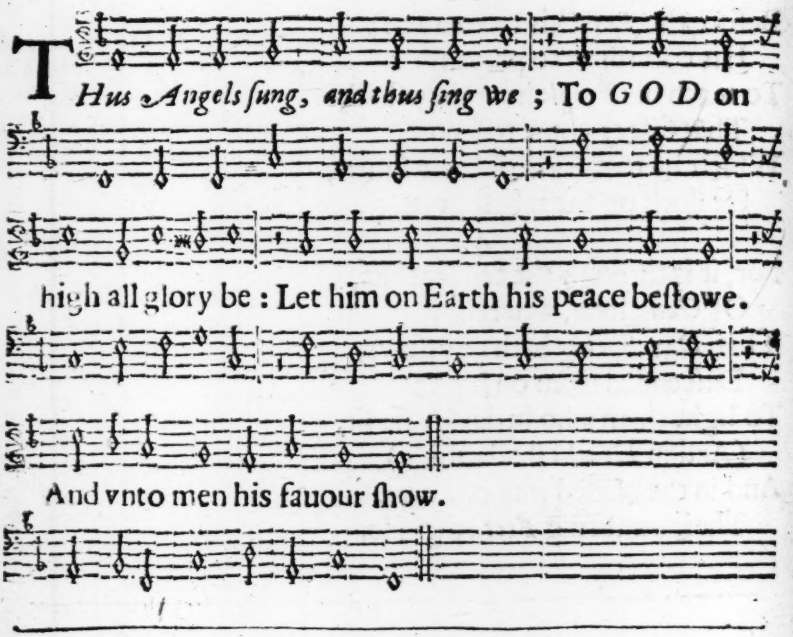
For, it is through the tender loue,
Of *God* alone, whereby,
That *Day-Spring* hath to visit vs,
Descended from on high;
To light them who in darknesse sit,
(And in *Deaths* shade abide)
And in the blessed way of *Peace*,
Their wandring *Feet* to guide.

The Song of *Angels*. Luke 2. 13.

THis is the third Euangelicall Song *mentioned in the* New Testament; *and it was sung by a Quire of Angels (at the birth of our blessed Sauiour* Iesus Christ) *whose reioycing shall bee made compleat by the redemption of mankinde. In this* Song *they first glorifie God, and then proclaime that happy Peace and reconciliation which his Sonnes Natiuity should bring vnto the world, reioycing therein; and in that vnspeakable* good will, *and deare* Communion, *which was thereby established betweene the* Godhead, *the* Manhood, *and* Them. *We therefore ought to ioyne with them in this* Song, *and sing it often to praise God, and quicken faith and charity in our selues.*

Song.

Song. 34.



Nunc dimittis. Luke 2. 29.

THe *fourth Euangelicall* Hymne *is this of* Simeon ; *who being in expectation of the comming of the* Messias (*which according to* Daniels 70 *weekes was in those dayes to be accomplished*) *it was reuealed vnto him, that he should not die till he had seene* Christ : *And accordingly he comming into the* Temple *by the spirits instigation* (*when he was presented there as the* Law *commanded*) *both beheld, and embraced his* Redeemer. *In this* Song *therefore he glorifieth God, for the fulfilling of his promise made vnto him ; And ioyfully confesseth* Iesus Christ *before all the People. In repeating this* Hymne, *wee ought also to confess our* Redeemer. *For* Simeon *was, as it were, the Churches speaker; and hath for vs expressed that thankefull Ioy, wherewithall we should be filled, when Godenlightens vs with the knowledge and spirituall vision of our* Sauiour.

Song.

Song. 35.

Sing this as the third Song.

GRant now in peace, (that by thy leaue)
I may depart, oh *LORD:*
For thy *Saluation* seene I haue,
According to thy *Word.*
That which prepared was by Thee,
Before all *Peoples* sight,
Thy *Israels* renowne to be,
And to the *Gentiles* light.

The Song of *Moses* and the *Lambe.* Reuel. 15. 3.

THe first and last Song *recorded in the* New Testament *is this, called by Saint* Iohn, The Song of Moses and the Lambe, *being indeed the effect of that* triumph Song, *which the* Saints, *and blessed* Martyrs *shall sing vnto the honour of that* Lambe *of God, which taketh away the sinnes of the world, when they haue gotten the victory ouer* Antichrist. *This* Hymne *the members of the true* Church *may sing to Gods glory, and the encrease of their owne comfort, when they perceiue the power of the Almighty any way manifested vpon that Aduersarie. It may bee repeated also amid our persecutions, to strengthen our Faith, and remember vs, that whatsoeuer we suffer, there will come a day, wherein we shall haue cause to make vse of this* Hymne *with a perfect reioycing.*

Song. 36.

Sing this as the 13. Song.

OH thou *Lord,* thou *God* of might;
(Who dost all things worke aright)
Whatsoe're is done by thee,
Great and wondrous prooues to be:

2

True thy wayes are, and direct,
Holy King of *Saints elect.*
And (oh therefore) who is there,
That of thee retaines no feare?

3

Who is there that shall deny,
Thy great *Name* to glorifie?
For thou, *LORD*, and thou alone,
Art the perfect *Holy one.*

4

In thy presence *Nations* all
Shall to adoration fall;
For thy *Iudgements* now appeare
Vnto all men what they are.

The X. Commandements. *Exod.* 20.

ALthough the Decalogue *be not originally in Verse, yet among vs it hath beene heeretofore vsually sung: Because therefore it may bee a meanes to present these Precepts somewhat the oftner to remembrance, make them the more frequently repeated, and stirre vp those who sing and heare them, to the better performance of their duties; They are here also inserted, and fitted to be sung.*

Song. 37.

Sing this as the 4. Song.

THe great *Almighty* spake; And thus said he;
I am the *Lord* thy *God*; And I alone
From cruell *Ægypts* thraldome set thee free:
And other *Gods* but me thou shalt haue none.

Haue

Haue mercy Lord, *and so our hearts encline,*
That we may keepe this blessed Law *of thine.*

Thou shalt not make an *Image*, to adore,
Of aught on earth, aboue it, or below:
A carued Worke thou shalt not bow before;
Nor any worship on the same bestowe.

For, I thy *God* a Iealous *God* am knowne;
And on their seed the Fathers sinnes correct;
Vntill the third, and forth Descent be gone:
But them I alwaies loue that me affect.
Haue mercy Lord, *and so our hearts encline,*
That we may keepe this blessed Law *of thine.*

The *Name* of *God* thou neuer shalt abuse,
By swearing, or repeating it in vaine;
For, him that doth his *Name* prophanely vse,
The *Lord* will as a guilty-one arraigne.
Haue mercy Lord, *and so our hearts encline,*
That we may keepe this blessed Law *of thine.*

To keepe the *Sabbath* holy beare in minde.
Sixe dayes thine owne affaires apply thou to:
The Seau'nth is *Gods* owne day for rest assign'd,
And thou no kinde of worke therein shalt doe.

Thou, nor thy *Childe*, thy *Seruant*, nor thy *Beast*;
Nor he that *Guest-wise* with thee doth abide:
For, after sixe dayes labour *God* did rest:
And therefore he that day hath sanctifi'de.
Haue mercy Lord, *and so our hearts encline,*
That we may keepe this blessed Law *of thine.*

See that vnto thy *Parents* thou doe giue
Such honour, as the *Childe* by duty owes;
That thou a long and blessed life mayst liue
Within the *Land*, the *Lord* thy *God*, bestowes.
Haue mercy Lord, *and so our hearts encline,*
That we may keepe this blessed Law *of thine.*

Thou shalt be wary, that thou no man *slay:*
Thou shalt from all *Adultery* be cleare:
Thou shalt not steale anothers goods away:
Nor *Witnesse-false* against thy Neighbour beare.
Haue mercy Lord, *and so our hearts encline,*
That we may keepe this blessed Law *of thine.*

With what is thine remaining well apaid:
Thou shalt not couet what thy Neighbours is,
His *House*, nor *Wife*, his *Seruant*, *Man*, nor *Maid*,
His *Oxe*, nor *Asse*, nor any thing of his.
Thy mercy Lord, *thy mercy let vs haue,*
And in our hearts these Lawes *of thine engraue.*

The Lords Prayer. *Math. 6. 7.*

THe Lords Prayer *hath beene anciently and vsually sung also; and to that purpose was heretofore both translated and paraphrased in* verse; *which way of expression (howsoeuer some weake iudgements haue condemned it) doth no whit disparage or mis-beseeme a* Prayer. *For,* Dauid *made many prayers in* verse: *And, indeed, measured words were first deuised and vsed to expresse the praises of God, and petitions made to him. Yea, those are the ancient and proper subiects of* Poesie, *as appeares throughout the Sacred writ, and in the first humane Antiquities.* Verse, *therefore, dishonours not diuine Subiects; but those men dee prophane and dishonour* Verse, *who abuse it on vaine and meere prophane expressions. The scope and vse of this prayer is so frequently treated of, that I thinke I shall not need to insist thereon in this place.*

Song.

Song. 38.

Sing this as the 3. Song.

OVr *Father* which in Heauen art;
We ſanctifie thy *Name:*
Thy *Kingdome* come: Thy will be done
In Heau'n and Earth the ſame:
Giue vs this day our *Daily bread:*
And vs *forgine* thou ſo;
As we on them that vs offend,
Forgiueneſſe doe beſtowe:
Into *Temptation* leade vs not;
But vs from *euill* free.
For, thine the *Kingdome, powre,* and praiſe,
Is, and ſhall euer be.

The Apoſtles Creed.

THe effect and vſe of this Creed *is ſo generally taught, that this Preface need not be enlarged; And as touching the ſinging and verifying of it, that which is ſaid in the Preface to the* Lords Prayer *may ſerue for both.*

Song. 39.

IN *God* the *Father* I beleeue;
Who made all Creatures by his Word;
And true beleefe I likewiſe haue
In *Ieſus Chriſt* his Sonne, our *Lord:*
Who by the *Holy Ghoſt* conceiu'd,
Was of the Virgine *Marie* borne:
Who meekely *Pilat's* wrongs receiu'd,
And crucified was with ſcorne.

2

Who *Di'de*, and in the Graue hath laine:
Who did the lowest Pit descend:
Who on the third day rose againe,
And vp to Heauen did ascend.
Who at his Fathers right-hand there,
Now throaned sits; and thence shall come,
To take his seat of Iudgement here;
And giue both quicke and dead their doome.

3

I in the *Holy Ghost* beleeue,
The holy *Church-Catholike* too,
(And that the *Saints* Communion haue)
Vndoubtedly beleeue I doe.
I well assured am likewise,
A pardon for my sinnes to gaine;
And that my Flesh from death shall rise,
And euerlasting life obtaine.

A Funerall Song.

THe first Stanza *of this Song is taken out of S.* Iohns *Gospell,* Chap. 11 Verse 25.26. *The second* Stanza, Iob 19.25.26.27. *The third* Stanza 1 Tim. 6.7. *and* Iob 1 21. *The last* Stanza, Reuel. 14. 13. *And in the order of* Buriall *appointed by the Church of* England; *it is appointed to bee sung or read, as the Minister pleaseth: That therefore it may be the more conuenienly vsed either way, according to the Churches appointment, it is heere turned into Lyricke* Verse. *It was ordained to comfort the Liuing, by putting them in minde of the Resurrection, and of the happinesse of those who dye in the faith of* Christ Iesus.

Song.

Song. 40.

Sing this as the 9 Song.

I Am the Life (the *Lord* thus ſaith)
The *Reſurrection* is throngh me;
And whoſo'ere in me hath faith,
Shall liue, yea, though now dead he be:
And he for euer ſhall not dye,
That liuing doth on me relye.

2

That my *Redeemer* liues I weene,
And that at laſt I rais'd ſhall bee
From earth, and couer'd with my skinne,
In this my fleſh, my *GOD* ſhall ſee.
Yea, with theſe eyes, and theſe alone,
Eu'n I my *GOD* ſhall looke vpon.

3

Into the world wee naked come,
And naked backe againe we goe:
The *Lord* our wealth receiue we from,
And he doth take it from vs too:
The *Lord* both wils, and workes the ſame;
And bleſſed therefore be his *Name*.

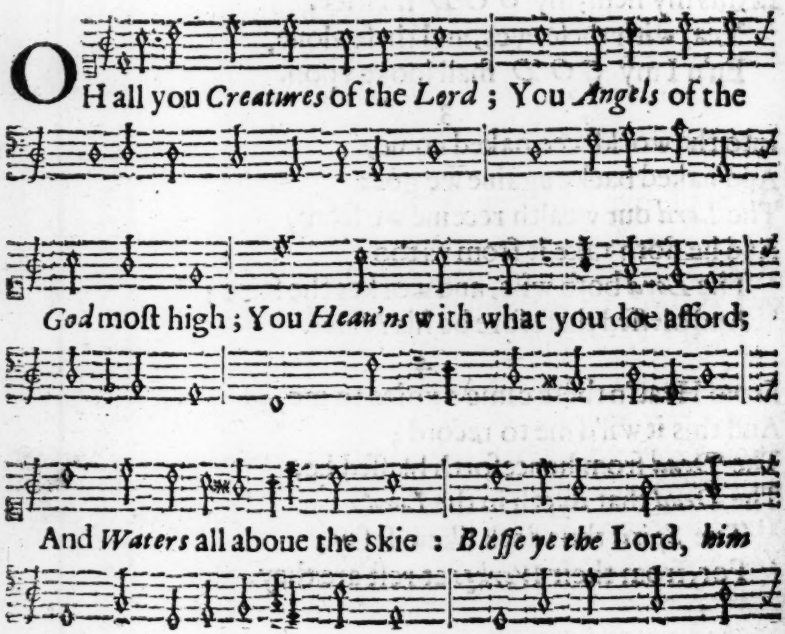
4

From Heau'n there came a voice to me,
And this it wil'd me to record;
The *Dead* from henceforth bleſſed be,
The *Dead* that dyeth in the *Lord*:
The *Spirit* thus doth likewiſe ſay;
For, from their *Workes* at reſt are they.

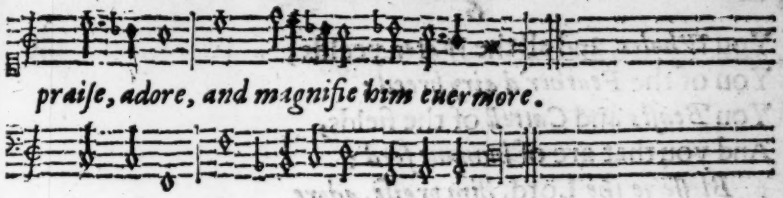
The Song of the three Children.

THis Song hath beene anciently vsed in the Liturgie *of the Church, as profitable to the stirring vp of Deuotion, and for the praise of God. For, it earnestly calleth vpon all Creatures, to set forth the glory of their Creator, euen Angels, Spirits, and reasonable Creatures, with those also that are vnreasonable, and vnsensible. And this speaking to things without life, is not to intimate that they are capable of such like exhortations; but rather, that vpon consideration of the obedience which Beasts, and insensible Creatures continue towards God, according to the law imposed at their Creation; men might be prouoked to remember the honour and praise which they ought to ascribe vnto their* Almighty Creator, *as well as all his other Creatures.*

Song. 41.



praise,



2

Of *God* you euerlasting *Powers*,
Sunne, *Moone*, and *Starres*, so bright that show;
You soaking *deawes*, you dropping *showres*,
And all you *Winds* of *God* that blow:
Blesse ye the Lord, *him praise, adore,*
And magnifie him euermore.

3

Thou *Fire*, and what doth heat containe;
Cold *Winter*, and thou *Summer* faire:
You blustring stormes of *Haile*, and *Raine*;
And thou the Frost-congealing *Ayre*:
Blesse ye the Lord, *him praise, adore,*
And magnifie him euermore.

4

Oh praise him both you *Ice* and *Snow*,
You *Nights* and *Dayes*, doe you the same,
With what or *darke*, or *light* doth show;
You *Clouds*, and eu'ry shining *Flame*:
Blesse ye the Lord, *him praise, adore,*
And magnifie him euermore.

5

Thou *Earth*, you *Mountaines*, and you *Hills*,
And whatsoeuer thereon growes;
You *Fountaines*, *Riuers*, *Springs*, and *Rills*;
You *Seas*, and all that *ebbes* or *flowes*:
Blesse ye the Lord, *him praise, adore,*
And magnifie him euermore.

6

You *Whales*, and all the *Water* yeelds;
You of the *Feather'd airy breed*;
You *Beasts* and *Cattell* of the fields,
And you that are of *humane seed*:
Blesse ye the Lord, *him praise, adore,*
And magnifie him euermore.

7

Let *Israel* the *Lord* confesse,
So let his *Priests*, that in him trust;
Him let his *Seruants* also blesse;
Yee, *Soules* and *Spirits* of the Iust:
Blesse ye the Lord, *him praise, adore,*
And magnifie him euermore.

8

You blessed *Saints*, his praises tell,
And you that are of *humble heart*,
With *Ananias*, *Misael*,
And *Azarias* (bearing part)
Blesse ye the Lord, *him praise, adore,*
And magnifie him euermore.

The Song of S. *Ambrose*, or *Te Deum*.

THis Song, *commonly called* Te Deum, *or the* Song of S. *Ambrose, was repeated at the baptizing of* S. *Augustine: And (as it is recorded) was composed at that very time by those two Reuerend Fathers, answering one another, as it were by immediate inspiration. It is one of the most ancient* Hymnes *of the Christian Church, excellently praising and confessing the blessed* Trinity: *and therefore is daily and worthily made vse of in our* Liturgie, *and reckoned among the sacred* Hymnes.

Song.

Song. 42.

Sing this as the 44. Song.

WE praiſe thee *God*, we knowledge thee
To be the *Lord*, for euermore:
And the eternall *Father* we,
Throughout the earth, doe thee adore:
All *Angels*, with all powers within
The compaſſe of the heauens high;
Both *Cherubin*, and *Seraphin*,
To thee perpetually doe cry.

2

Oh holy, holy, holy-one;
Thou *Lord*, and *God* of *Sabbath* art;
Whoſe praiſe, and Maieſtie alone
Fils heauen and earth, in eu'ry part:
The glorious troupe *Apoſtolike*;
The *Prophets* worthy Company;
The *Martyrs* army-royall eke
Are thoſe, whom thou art praiſed by.

3

Thou through the holy *Church* art knowne,
The *Father* of vnbounded powre:
Thy worthy, true, and onely *Sonne*:
The *Holy Ghoſt* the Comfortour:
Of Glory thou, oh *Chriſt*, art King;
The Father's Sonne for euermore;
Who men from endleſſe death to bring,
The *Virgins* wombe didſt not abhorre.

When

4

When Conquerour of death thou wert,
Heau'n to the Faithfull openedst thou;
And in the *Fathers* glory art
At Gods right-hand enthroned now:
Whence we beleeue, that thou shalt
To iudge vs in the day of wrath. (come
Oh, therefore helpe thy Seruants, whom
Thy precious blood redeemed hath.

5

Them with those *Saints* doe thou record,
That gaine eternall glory may.
Thine *Heritage*, and *People Lord*,
Saue, blesse, guide, and aduance for aye:
By vs thou daily prais'd hast beene,
And we will praise thee without end.
Oh, keepe vs, *Lord*, this day from sinne;
And let thy mercy vs defend.

6

Thy mercy, *Lord*, let vs receiue,
As we our trust repose in thee:
Oh *Lord*, in thee I trusted haue;
Confounded neuer let me be.

Athanasius Creede, or *Quicunque vult.*

THis Creede *was composed by* Athanasius (*after the wicked heresie of* Arrius *had spread it selfe through the world*) *that so the faith of the* Catholike Church, *concerning the Mystery of the blessed* Trinitie, *might be the better vnderstood, and professed, to the ouerthrow and preuenting of* Arrianisme, *or the like heresies. And to the same purpose it is appointed to be said or sung vpon certaine dayes of the yeare in the Church of* England.

Song.

Song. 43.

Sing this as the third Song.

THoſe that will ſaued be muſt hold,
The true Catholike Faith,
And keepe it wholly, if they would
Eſcape eternall death.
Which Faith a *Trinity* adores
In *One*; and *One* in *Three*:
So, as the *Subſtance* being one,
Diſtinct the *Perſons* be.

2

One *Perſon* of the *Father* is,
Another of the *Sonne*;
Another of the *Holy Ghoſt*,
And yet their *Godhead* one:
Alike in *glory*; and in their
Eternity as much:
For, as the *Father*, both the *Sonne*,
And *Holy-Ghoſt* is ſuch.

3

The *Father vncreate*, and ſo
The *Sonne*, and *Spirit* be:
The *Father* he is *Infinite*;
The other *two* as *He*.
The *Father* an *Eternall* is,
Eternall is the *Sonne*:
So is the *Holy-Ghoſt*; yet, theſe
Eternally but *One*.

4

Nor ſay we there are *Infinites*,
Or *vncreated* Three.

For

For, there can but one *Infinite*
Or *vncreated* be.
So, *Father*, *Sonne*, and *Holy-Ghost*,
All three *Almighties* are;
And yet not three *Almighties* tho,
But onely *One* is there.

5

The *Father* likewise *God* and *Lord*;
And *God* and *Lord* the *Sonne*;
And *God* and *Lord* the *Holy-Ghost*,
Yet *God* and *Lord* but One.
For though each *Person* by himselfe,
We *God* and *Lord* confesse:
Yet *Christian Faith* forbids that we
Three *Gods* or *Lords* professe.

6

The *Father* nor begot, nor made,
Begot, (not made) the *Sonne*;
Made, nor *begot*, the *Holy-Ghost*,
But a *Proceeding One*.
One *Father*, not three *Fathers* then;
One onely *Sonne*, not three,
One *Holy-Ghost* we doe confesse,
And that no moe they be.

7

And lesse, or greater then the rest,
This *Trinitie* hath none;
But they both *Coeternall* be,
And *equall* euery one.
He therefore that will saued be,
(As we haue said before)
Must *One* in *Three*, and *Three* in *One*,
Beleeue, and still adore.

8 That

8

That *Iesus Christ* incarnate was,
He must beleeue with this;
And how that both the *Sonne* of *God*,
And *God* and *Man* he is.
God, of his *Fathers* substance pure,
Begot ere *Time* was made:
Man of his *Mothers* substance borne,
When *Time* his fulnesse had.

9

Both perfect *God*, and perfect *Man*,
In *Soule*, and *flesh*, as we;
The *Fathers* equall being *God*:
As *Man*, beneath is He.
Though *God* and *Man*; yet but one *Christ*
And to dispose it so,
The *Godhead* was not turn'd to flesh,
But *Manhood* tooke thereto.

10

The *Substance* vn-confus'd; He one
In *Person* doth subsist:
As *Soule* and *Body* make one *Man*,
So *God* and *Man* is *Christ*:
Who suffred, and went downe to *Hell*,
That we might saued be;
The third day he arose againe,
And *Heau'n* ascended he.

11

At *God* the *Fathers* right-hand, there
He sits; and at the *Doome*,
He to adiudge both quicke and dead,
From thence againe shall come.

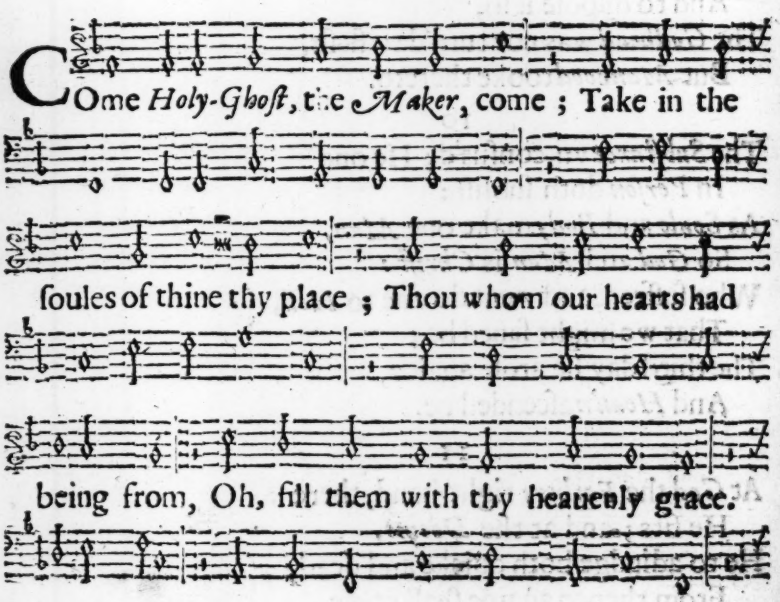
Then

Then all men with their Flesh shall rise,
And he account require.
Well-doers into Bliss shall goe,
The Bad to endlesse Fire.

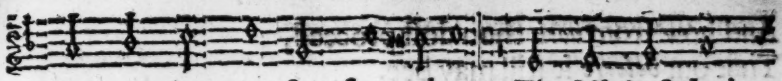
Veni Creator.

THis is a verie ancient Hymne *composed in* Latine Rime, *and commonly called* Veni Creator; *because those are the first words of it. By the Canons of our* Church *it is commanded to be said or Sung at the Consecration of* Bishops, *and at the Ordination of* Ministers, *&c. It is therefore here translated syllable for syllable, and in the same kinde of measure which it hath in the* Latine.

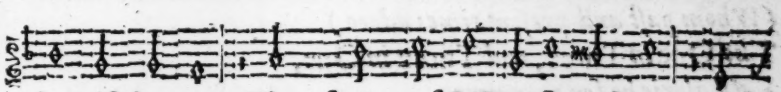
Song. 44.



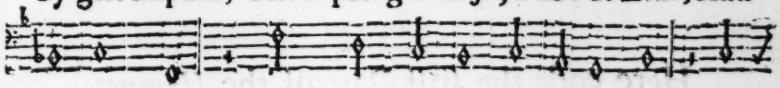
Thou



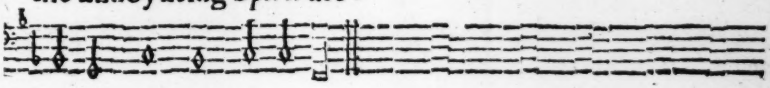
Thou art that comfort from aboue, The Higheſt doth



by gift impart; Thou ſpring of *Life*, a fire of *Loue*, And



the annoynting *Spirit* art:



2

Thou in thy *Gifts* art manifold,
Gods right-hand-finger thou art, *Lord*:
The *Fathers promiſe* made of old;
Our tongues enriching by thy *Word*.
Oh, giue our blinded Senſes *Light*!
Shed *Loue* into each heart of our,
And grant the Bodies feeble-plight,
May be enabled by thy powre.

3

Farre from vs driue away the *Foe*,
And let a ſpeedy *Peace* enſue:
Our *Leader* alſo be, that ſo
VVe eu'ry danger may eſchew.
Let vs be taught the bleſſed *Creed*
Of *Father*, and of *Sonne*, by *Thee*:

And

And how from *both* thou dost proceed,
That our *beleefe* it still may bee.

To Thee *the* Father, *and the* Sonne;
(Whom past and present times adore)
The One *in* Three, *and* Three *in* One,
All glorie be for euermore.

Here ends the first Part of the *Hymnes*, and *Songs*, of the *Church*.

THE

THE SECOND PART OF THE *HYMNES* AND *SONGS* OF THE *CHVRCH.*

EVerie thing hath his Season, saith the *Preacher*, *Eccl.* 3. And S. *Paul* aduiseth, that all things should be done *Honestly*, in *Order*, and to *Edification*, 1. *Cor.* 14. Which Counsell the *Church* religiously heeding (and how by obseruation of *Times*, and other circumstances, the memories and capacities of weake people were the better assisted;) It was prouided, that there should be Annuall *Commemorations* of the principall *Mysteries* of our Redemption: And certaine particular daies were dedicated to that purpose; as nigh as might be ghessed (for the most part) vpon those very seasons of the yeare, in which the seuerall *Mysteries* were accomplished. And, indeede, this is not that Heathenish or Idolatrous heeding of *Times*, reprehended in *Isaiah* 47. Nor such a Iewish or superstitious obseruation of *Dates*, and *Moneths*, and *Times*, and *Yeeres*, as is reprooued by S. *Paul*, *Gal.* 4. Nor a toleration for idlenesse, contrarie to the fourth Commandement: But a Christian and warrantable obseruation, profitably ordained, that things might be done in order, that the vnderstanding might be the better edified: that the memorie might be the oftner refreshed; and that the deuotion might be the more stirred vp.

It is true, that *we ought to watch euery houre*: But if the *Church* had not by her authoritie appointed set daies and houres to keepe vs awake in, some of vs, would hardly watch one houre. And therefore, those who haue zeale according to knowledge, doe not only religiously obserue the *Churches* appointed *Times*; but doe by her example voluntarily also appoint vnto themselues certaine daies, and houres of the day for Christian exercises. Neither can any man suppose this commendable obser-

uation of *Feasts* (neither burthensome by multitude, nor superstitious by institution) to be an abridgement of Christian libertie, who, as he ought to doe, beleeueth, that *the Seruice of God is perfect freedome.* We perswade not, that one day is more holy then another in his owne nature: but admonish that those be reuerently and Christianly obserued, which are vpon so good ground, and with prudent moderation dedicated to the worship of God. For, it cannot be denied, that euen those who are but coldly affected to the *Churches* ordinances in this kinde, doe neuertheleſſe often apprehend the *Mysterie* of *Christs Natiuitie* and *Passion*, vpon the daies of commemorating them, much more feelingly then at other times; and that they forget also some other *Mysteries* altogether, vntill they are remembred of them by the distinction, and obseruation of times vsed in the *Church.*

These things considered; and because there be many, who through ignorance rather then obstinacie, haue neglected the *Churches* ordinance in this point, here are added (to those Songs of the *Church*, which were either taken out of the *Canonicall Scripture*, or anciently in vse) certaine other spirituall *Songs* and *Hymnes* appropriated to those Daies and Occasions which are most obserueable throughout the yeere. And before each seuerall *Hymne* is prefixed a briefe Preface also to declare their vse, and the purpose of each *Commemoration.* That such, who haue heretofore through ignorance contemned the *Churches* Discipline therein, might behaue themselues more reuerently hereafter, and learne not to speake euill of those things they vnderstand not.

Aduent Sunday.

THE Aduent *is that for* Christmas; *which* Iohn Baptist *was to* Christ (*euen a Fore-runner for* Preparation:) *And it is called the* Aduent (*which signifieth* Comming) *because the* Church *did vsually from that time vntill the* Natiuitie *commemorate the seuerall commings of* Christ, *and instruct the people concerning them. Which* Commings *are these, and the like:* *His* Conception, *by which he came into the* Virgins *wombe:* *His* Natiuitie, *by which he came (as it were) further into the world:* *His comming to* Preach *in his owne* Person: *His comming by his* Ministers: *His comming to* Ierusalem. *The comming of the* Holy Ghost: *His* Spirituall *comming which he vouchsafeth into the heart of euery* Regenerate *christian:* *And finally, that last* Comming *of His, which shall be vnto* Iudgement, *&c. All which* Commings *are comprehended in these three;* *His Comming* to men, into men, *and* against men: *to men, by His* Incarnation; *into men, by* Grace; *against men, to* Iudgement.

Song

Song. 45.

Sing this as the ninth Song.

WHen *Iesus Christ* incarnate was,
To be our *Brother* then came *He* :
When into vs he comes by grace,
Then his beloued *Spouse* are we :
When he from Heau'n descends agen,
To be our *Iudge* returnes he then.

2

And then, despaire will those confound,
That his first *Commings* nought regard ;
And those, who till the *Trumpet* sound,
Consume their Leasures vnprepard :
Curst be those pleasures, cry they may,
Which droue the thought of this away.

3

The *Iewes* abiected yet remaine,
That his first *Aduent* heeded not ;
And those fiue *Virgins* knockt in vaine,
Who to prouide them oyle forgot :
But safe blessed those men are,
Who for his *Commings* doe prepare.

4

O let vs therefore watch and pray,
His times of *visiting* to know ;
And liue so furnisht that we may
With him vnto his *Wedding* goe :
Yea, though at midnight he should call,
Let vs be ready, *Lampes*, and all.

5

And so prouide before that *Feast*,
Which *Christ* his *comming* next doth minde,

That He to come, and be a Guest
Within our hearts, may pleasure finde:
And we bid wellcome with good cheere
That *Comming*, which so many feare.

6

Oh come, LORD Iesu, come away;
(Yea, though the world it shall deterre)
Oh let *thy kingdome come* we pray,
Whose comming most too much deferre:
And grant vs thereof such foresight,
It come not like a Theefe by night.

Christmas Day.

THis Day *is worthily dedicated to be obserued in remembrance of the blessed* Natiuitie *of our Redeemer* Iesus Christ. *At which time it pleased the Almightie* Father *to send his onely begotten* Sonne *into the world for our sakes; And by an vnspeakeable vnion to ioyne in one person* God *and* Man, *without confusion of Natures, or possibilitie of separation. To expresse therefore our thankfulnesse, and the ioy we ought to haue in this loue of God: there hath beene anciently, and is yet continued in* England (*aboue other Countries*) *a neighbourly and plentifull hospitalitie, in inuiting and* (*without inuitation*) *receiuing vnto our well furnisht Tables, our Tenants, Neighbours, Friends, and Strangers, to the honour of our Nation, and encrease of amitie and free hearted kindnesse among vs: But most of all to the refreshing of the bowels of the Poore* (*being the most Christian vse of such* Festiuals.) *Which charitable, and good* English *custome, hath of late beene seasonably readuanced by his* Maiesties *gratious care, in commanding our* Nobilitie *and* Gentrie *to repaire* (*especially at such times*) *to their Countrie* Mansions.

Song. 46.

AS on the Night before this blessed Morne,
A troupe of *Angels* vnto *Shepheards* told,
Where in a Stable he was poorely borne,

Whom

Whom nor the earth, nor Heau'n of heau'ns can hold.
Through *Bethlem* rung this newes at their returne;
Yea, *Angels* sung, that *God with vs* was borne:
And they made mirth, because we should not (mourne.

CHORVS.

Their Angels *Caroll sing we then,*
To God on high all glory be,
For Peace on earth bestoweth he,
And sheweth fauour vnto men.

2

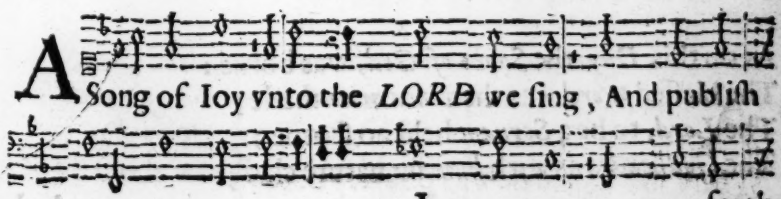
This fauour *Christ* vouchsafed for our sake:
To buy vs *Throanes* He in a *Manger* lay; take,
Our *weakenesse* tooke, that we his strength might
And was disrob'd that he might vs aray:
Our *flesh* he wore, our *sinne* to weare away:
Our curse he bore, that we escape it may;
And *wept* for vs, that we might *sing* for aye.

CHORVS.

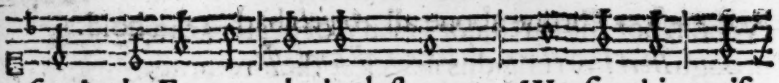
With Angels *therefore sing agen;*
To God on high all glory be;
For Peace on earth bestoweth he;
And sheweth fauour vnto men.

Another for *Christmas* Day.

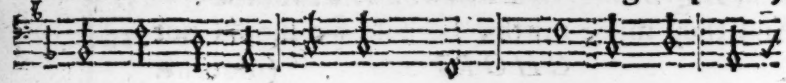
Song. 47.



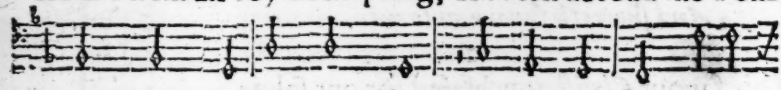
A Song of Ioy vnto the *LORD* we sing, And publish



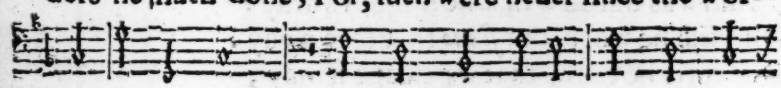
forth the Fauours he hath ſhowne: We ſing his praiſe,



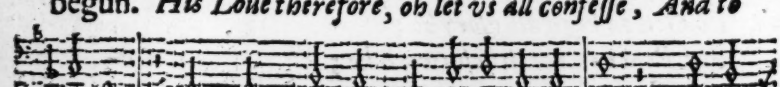
from whom all Ioy doth ſpring, And tell abroad the won-



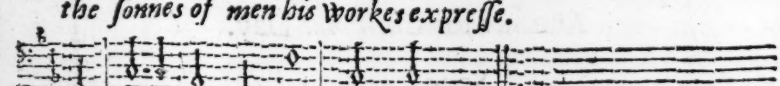
ders he hath done; For, ſuch were neuer ſince the world



begun. *His Loue therefore, oh let vs all confeſſe, And to*



the ſonnes of men his workes expreſſe.



2

As on this *Day*, the *Sonne of God*, was borne:
The bleſſed *Word* was then *incarnate* made;
The *Lord*, to be a *Seruant* held no ſcorne;
The *Godhead* was with *humane* nature clad;

And

And *Flesh*, a Throne aboue all *Angels* had.
His Loue therefore, oh let vs all confesse,
And to the Sonnes of men his workes expresse.

3

Our *Sinne*, and *Sorrowes* on himselfe he tooke,
On vs, his *blisse* and *goodnesse* to bestowe.
To visit *Earth*, he *Heauen* a while forsooke:
And to aduance vs *High*, descended low;
But with the sinfull *Angels* dealt not so.
His Loue therefore, oh let vs all confesse,
And to the Sonnes of men his workes expresse.

4

A *Maide conceiu'd*, whom *Man* had neuer knowne:
The *Fleece* was moistned where no raine had been:
A *Virgin* shee remaines, that had a *Sonne*:
The *Bush* did flame that still remained *greene*;
And this befell, when *God with vs* was seene.
His Loue, therefore, oh let vs all confesse,
And to the Sonnes of men his workes expresse.

5

For sinfull man all this to passe was brought,
As long before the *Prophets* had forespoke:
So, he that first our shame and ruine wrought,
Once bruiz'd our *heele*, but now his head is broke;
And he hath made vs whole, who gaue that stroke.
His Loue therefore, oh let vs all confesse,
And to the Sonnes of men his workes expresse.

6

The *Lambe* hath plaid deuouring *woolues* among,
The *Morning Starre* of *Iacob* doth appeare.
From *Iesses* roote our *Tree of Life* is sprung,
And all Gods words (*in him*) fulfilled are.

Yet we are slacke his praises to declare.
His Loue therefore, oh let vs all confesse,
And to the sonnes of men his workes expresse.

Circumcision, or *New yeares Day.*

THe Church *solemnizeth this Day, commonly called* New-yeares Day, *in memoriall of our* Saiuiours Circumcision; *that remembring, how when he was but eight dayes old he began to smart and shed his bloud for vs, we might praise him for the same: and that with due thankefulnesse, considering how e sie a* Sacrament *he hath left vs (instead of that bloudy-one, which the Law inioyned) we might be prouoked to bring forth the fruites of Regeneration.*

Song. 48.

Sing this as the 44. Song.

THis *day* thy flesh, oh *Christ*, did bleed,
Markt by the *Circumcision knife*;
Because the *Law* for mans misdeed,
Requir'd that earnest of thy life.
Those drops diuin'de that *showre* of bloud,
Which in thine *Agonie* began:
And that great *showre* foreshew'd the *floud*,
VVhich from thy side the next day ran.

2

Then through that milder *Sacrament*,
Succeeding this, thy grace inspire;
Ya, let thy smart make vs repent,
And circumcized hearts desire.
For, he that either is *baptiz'd*,
Or *circumciz'd* in flesh alone,
Is but as an *vncircumciz'd*,
Or as an *vnbaptized-one*.

The

3

The yeare anew we now begin,
And outward gifts receiu'd haue we;
Renue vs also *LORD* within,
And make vs *new-yeares-gifts* for thee:
Yea, let vs with the passed *yeare*,
Our old affections cast away;
That we *new creatures* may appeare,
And to redeeme the Time assay.

Twelfe-day, or the *Epiphany*.

TWelfe day, *otherwise called the* Epiphanie, *or the day of* Manifestation, *is celebrated by the Church to the praise of God; and in memoriall of that blessed and admirable discouery of our* Sauiours *birth, which was vouchsafed vnto the* Gentiles *shortly after it came to passe. For as the Shepheards of the* Iewes *were warned thereof, and directed to the place by an Angell from Heauen. So the* Magie *of the* Gentiles *receiued the same particular notice of it by a Starre in the East, that both the* Iewes *and* Gentiles *might be left inexcusable, if they came not to his worship. This day is obserued also in commemoration of our* Sauiours *Baptisme, & of his first miracle in* Canaan, *by which he was likewise manifested to be the Sonne of God.*

Song. 49.

Sing this as the 41. Song.

THat so thy blessed birth, oh *Christ*,
Might through the world be spread about,
Thy *Starre* appeared in the *East*,
VVhereby the *Gentiles* found thee out;
And offring thee *Myrrhe, Incense, Gold*,
Thy threefold *Office* did vnfold.

2

Sweet *Iesu*, let the *Starre* of thine,

Thy

Thy grace which guides to finde out thee,
VVithin our hearts for euer ſhine,
That thou of vs found out mayſt bee:
And thou ſhalt be our *King* therefore,
Our *Prieſt*, and *Prophet* euermore.

3

Teares that from true repentance drop,
Inſtead of *Myrrhe* preſent will we:
For *Incenſe* we will offer vp
Our *Prayers* and *Praiſes* vnto thee;
And bring for *Gold* each *pious deed*,
VVhich doth from ſauing-faith proceed.

4

And as thoſe *Wiſe-men* neuer went,
To viſite *Herod* any more:
So, finding thee, we will repent
Our courſes follow'd heretofore;
And that we homeward may retire,
The VVay by thee we will enquire.

The Purification of *S. Marie* the Virgin.

According to the time appointed in the Law of Moſes, *the bleſſed Virgin S.* Mary *reckoned the dayes of* Purification, *which were to be obſerued after the birth of a male Childe; And then, as the Law commanded, preſented both her Sonne, and her appointed Offring in the Temple. Partly therefore in commemoration of that her true obedience to the Law; and partly to memorize that preſentation of our Redeemer (which was performed by his bleſſed Mother at her* Purification) *this* Anniuerſarie *is worthily obſerued.*

Song. 50.

Sing this as the ninth Song.

NO doubt but ſhe that had the grace,
Thee in her wombe, oh *Chriſt*, to beare,

And

And did all womankinde ſurpaſſe,
Was hallow'd by thy being there;
And where the fruit ſo holy was,
The *Birth* could no pollution cauſe.

2

Yet in obedience to thy *Law*,
Her *purifying-Rites* were done,
That we might learne to ſtand in awe,
How from thine ordinance we runne:
For, if we diſobedient be,
Vnpurified Soules haue we.

3

Oh keepe vs, *Lord*, from thinking vaine,
What by thy word thou ſhalt command,
Let vs be ſparing to complaine,
On what we doe not vnderſtand:
And guide thy *Church*, that ſhe may ſtill,
Command according to thy will.

4

Vouchſafe that with one ioynt-conſent,
We may thy praiſes euer ſing;
Preſerue thy *ſeamleſſe-Robe* vnrent,
For which ſo many *Lots* doe fling;
And grant, that being purifide
From ſinne we may in loue abide.

5

Moreouer, as thy *Mother* went,
(That holy and thrice-bleſſed *Mayd*)
Thee in thy *Temple* to preſent,
With perfect humane fleſh arraid:
So, let vs offerd vp to Thee,
Repleniſht with thy ſpirit be.

6 Yea

6

Yea, let thy *Church* our *Mother deare*,
(Within whose wombe new-borne we be)
Before thee at her time appeare,
To giue her *Children* vp to Thee,
And take for purified things
Her, and that *offring* which she brings.

The first day of *Lent*.

THe obseruation of Lent *is a profitable institution of the Church, not abridging the Christian liberty of meats, but intended for a meanes to helpe to set the spirit at liberty from the flesh. And therefore this* Fast *consisteth not altogether in a formall forbearance of this or that food, but in a true mortification of the body: For abstinence from flesh onely (wherein also we ought to be obedient to the higher Powers,) more tendeth to the encrease of plenty, and well-ordering things in the* Common-wealth, *then to a spirituall* Discipline. *Because it is apparant we may ouer-pamper our selues as well with what is permitted as with what is forbidden; this commendable obseruation (which euery man ought to obserue so farre forth as he shall be able, and his spirituall necessity requires) was appoynted, partly to commemorate our* Sauiours *miraculous fasting, whereby he satisfied for the gluttony of our first* Parents, *and (at this season) partly to coole our wanton bloud, which at this time of the yeare is aptest to be enflamed with euill concupiscences; and partly also, to prepare vs the better both to meditate the passion of our* Sauiour, *which is alwaies commemorated about the end of* Lent, *and to fit vs to receiue the blessed* Sacrament *of his* Last-Supper, *to our greater comfort.*

Song. 51.

Sing this as the 44. Song.

THy wondrous *Fasting* to record,
And our rebellious flesh to tame,
A *holy Fast* to thee, oh *LORD*,
We haue intended in thy Name:

Oh

Oh ſanctifie it, we thee pray,
That we may thereby honour thee;
And ſo diſpoſe vs, that it may
To our aduantage alſo be.

2

Let vs not grudgingly abſtaine,
Nor ſecretly the gluttons play;
Nor openly for glory vaine,
Thy *Churches* ordinance obay:
But let vs *faſt*, as thou haſt taught
Thy Rule obſeruing in each part
With ſuch intentions as we ought,
And with true ſingleneſſe of heart.

3

So thou ſhalt our *Deuotions* bleſſe,
And make this holy *Diſcipline*;
A meanes that longing to ſuppreſſe,
Which keepes our will ſo croſſe to thine:
And though our ſtrickteſt *faſtings* faile,
To purchaſe of themſelues thy grace;
Yet, they to make for our auaile,
(By thy deſeruings) ſhall haue place.

4

True *Faſting* helpfull oft hath beene,
The wanton fleſh to mortifie;
But takes not off the guilt of ſinne,
Nor can we merit aught thereby.
It is thine *Abſtinence*, or none,
VVhich merit fauour for vs muſt;
For, when our glorious'ſt works are done,
VVe periſh, if in them we truſt.

The

The *Annuntiation* of *Mary*.

THe Church *hath dedicated this Day to memorize the* Annuntiation *of the blessed Virgin S.* Mary, *who was about this time of the yeare saluted by the Angel* Gabriel: *and we ought to sanctifie it with praising God for the vnexpressable mysterie of our* Sauiours *Conception, which was the happie newes the holy Angel brought vnto his Mother. Nothing in the World is more worthy to be spoken of then this fauour; and yet nothing more vnspeakeable.*

Song. 52.

Sing this as the 44. Song.

OVr hearts, Oh blessed God encline,
Thy true affection to embrace,
And that humilitie of thine
Which for our sakes vouchsafed was.
Thy Goodnesse teach vs to put on,
As with our Nature thou wert clad,
And so to minde what thou hast done,
That we may praise Thee and be glad.

2

For thou not onely heldst it meet,
To send an Angell from aboue,
An humble Maide on earth to greet,
And bring the Message of thy loue.
But, laying (as it were) aside
Those Glories none can comprehend,
(Nor any mortall eyes abide)
Into her Wombe thou didst descend.

3

Bestow thou also thy respect,
On our despis'd and low degree;
And *LORD*, oh doe not vs neglect,

Though

Though worthy of contempt we be:
But, through thy Messengers prepare,
And hallow so our hearts, we pray,
That (thou conceiued being there)
The fruits of Faith bring forth we may.

Palme Sunday.

PAlme Sunday *is so called, by reason it was vpon that day, in which* Iesus *riding to* Ierusalem (*according to the Prophets*) *the people strowed the way for him with their Garments, and the Branches of the* Palme-tree. *And indeede, it was in a manner the day of* Proclaiming *him King, as the Friday following was the day of his* Coronation. *Worthily therefore is it commemorated. And many excellent Mysteries are thereby brought to remembrance, which but for this* Anniuersarie, *most would forget, and many perhaps neuer come to know.*

Song. 53.

Sing this as the third Song.

VVHen *Iesus* to *Ierusalem*,
(And there to suffer) rode;
The People all the way for him,
With *Palme* and Garments strow'd.
And though he did full meekely ride,
And poorely on an Asse.
Hosanna to the King, they cride,
As he along did passe.

2

His glorie, and his royall right
(Eu'n by a power diuine)
As if in worldly pomps despight,
Through pouerty did shine:
And though the greater sort did frowne,
He exerciz'd his power,

Till

Till he himselfe did lay it downe,
At his appointed houre.

3

Possession of his *House* he got;
The Merchants thence expel'd;
And, though the *Priests* were mad therat;
His Lectures there he held.
Oh how should any be so dull,
To doubt who this might be!
When they did things so wonderfull,
And workes so mightie see.

4

Lord, when to vs thou drawest nigh,
Instruct vs Thee to know;
And to receiue Thee ioyfully,
How meane so e're in show;
Yea, though the rich and Worldly wise,
When we thy praises sing,
Both Thee and vs, therefore, despise,
Be thou approu'd our *King*.

Thursday before *Easter*.

As vpon this Day our blessed Sauiour, *eating the* Passeouer *with his* Disciples, *instituted the blessed Sacrament of his* Last Supper. *Afterward he washed their feet; prayed for them, and for all the faithfull generation; instructed them; comforted them; warned them of what should come to passe, both concerning themselues, and his owne death and resurrection; promised to send them a* Comforter, *and expressed many other excellent things for the confirmation of their faith. Then departing to a Garden, he praying, fell into his most bitter Agony, which hauing ouercome, he was that night betrayed, and forsaken of all his* Disciples. *In commemoration of which passages the* Church *holds this yearely Assembly, that our pious affections towards our* Redeemer *may be stirred vp, to his glory, and our comfort.*

Song.

Song. 54.

Sing this as the ninth Song.

A Holy *Sacrament* this day,
To vs thou didſt, O *Lord*, bequeath;
That by the ſame preſerue we may
A bleſt memoriall of thy death;
Whereof, oh let vs ſo partake;
We may with thee one Body make.

2

Thy *Holy Supper* being done,
(The laſt which thou vouchſafedſt here)
By thee, the feet of euery one
Of thy Diſciples waſhed were;
To which humility of thine,
Our haughty minds doe thou encline.

3

The reſt of that day thou didſt vſe,
To pray, to comfort, and aduiſe;
None might (when thou wert gon) abuſe
Thy friends, or make of them a prize;
Yet, when thy pleaſure thou hadſt ſaid;
By one of thine thou wert betraide.

4

And loe, that night they all did flie,
Who ſate ſo kindly by thy ſide;
Eu'n he, that for thy loue would dye,
With oathes, and curſes, thee denide;
Which to thy ſoule more nigh did goe,
Then all the wrongs thy Foes could do.

5

Sweet *Ieſus* teach vs to conceiue,
How neere vnto thy heart it ſtrooke,

When thy *Beloued* thee did leaue,
And, thou didſt backe vpon him looke;
We may hereafter nigh thee keepe,
And for our paſt denials weepe.

6

Yea, let each paſſage of this Day
Within our hearts be grauen ſo,
That minde them we for euer may,
And ſtill thy promiſe truſt vnto:
So our affections ſhall to thee,
In life and death vnchanged be.

Friday before *Easter.*

THis Day *we commemorate the inſufferable Paſsion of* Ieſus Chriſt, *our bleſſed Redeemer; who was at this ſeaſon of the yeare deſpightfully crucified by* Pilate, *and the* Ieweſ. *Euery day we ought ſeriouſly to thinke vpon it by our ſelues: But this day we ought to meete about it in the publike* Aſſemblies, *that we might prouoke each other to compunction of heart, to renue the memorie of it; and to moaue thoſe that haue not yet taken notice thereof, to come along with vs, to heare the ſtory of his vnmatchleſſe ſorrow, who for the loue of vs, tooke vpon himſelfe thoſe punishments which our wickedneſſe deſerued.*

Song. 55.

Sing this as the 24. Song.

YOu that like heedleſſe *Strangers* paſſe along,
As if nought here concerned you to day;
Draw nigh and heare the ſaddeſt Paſsion Song,
That euer you did meet with in your way:
So ſad a Story ne're was told before,
Nor ſhall there be the like for euermore.

2

The greateſt *King* that euer wore a Crowne,
More then the baſeſt *Vaſſall* was abus'd;

The

The trueſt *Louer* that was euer knowne,
By them he lou'd was moſt vnkindly vs'd:
And he that liu'd from all tranſgreſsions cleare,
Was plagu'd for all the ſinnes that euer were.

3

Eu'n They, in pittie of whoſe fall he wept,
Wrought for his ruine, whilſt he ſought their good;
And watched for him when they ſhould haue ſlept,
That they might quench their malice in his blood:
Yet (whē their bōds frō him he could haue thrown)
To ſaue their liues, he daign'd to looſe his owne.

4

Thoſe, in whoſe hearts compaſsion ſhould haue (beene
Inſulted o're his poore afflicted ſoule;
And thoſe, that nothing ill in him had ſeene,
(As guilty) him accus'd of treaſon foule:
Nay, Him (that neuer had one idle thought)
They, for blaſpheming, vnto Iudgment brought.

5

Where, ſome to aske him vaine demands begin,
And, ſome to make a ſport with him deuiſe:
Some, at his anſwers and behauiour grinne;
And ſome doe ſpit their filth into his eies: (uile;
Some giue him blowes, ſome mocke, and ſome re-
And he (*Good heart*) ſits quiet all the while.

6

Oh, that where ſuch a throng of men ſhould be,
No heart was found ſo gentle to relent!
And that ſo good and meeke a *Lambe* as He,
Should be ſo vs'd, and yet no teare be ſpent!
Sure, when once malice fils the heart of man,
Nor ſtone nor ſteele can be ſo hardned than.

7

For, after this, his cloathes from him they ſtript,
And then, as if ſome *Slaue* this *Lord* had beene,
With cruell Rods and Scourges him they whipt,
Till wounds were ouer all his bodie ſeene:
In purple clad, and crowned too with thorne
They ſet him forth, and honor'd him in ſcorne.

8

And when they ſaw him in ſo ſad a plight,
As might haue made a flintie heart to bleed,
They not a whit recanted at the ſight;
But in their helliſh fury did proceed:
Away with him, Away with him, they ſaid,
And, *Crucifie him, Crucifie him*, cride.

9

A *Croſſe* of Wood that huge and heauy was,
Vpon his bloody ſhoulders next they lay;
Which onward to his *Execution place*,
He carri'd, till he fainted in the way:
And, when he thither weake and tired came,
To giue him reſt they nail'd him to the ſame.

10

Oh! could we but the thouſand part relate,
Of thoſe Afflictions which they made him beare,
Our hearts with paſsion would diſſolue thereat,
And we ſhould ſit and weepe for euer heere;
Nor ſhould we glad againe hereafter be,
But that we hope in glorie him to ſee.

11

For, while vpon the *Croſſe* he pained hung,
And was with foule tormentings alſo grieu'd;
(Farre more then can be told by any tongue,
Or, in the hearts of mortals be conceiu'd)

Thoſe

Those, for whose sake he vnderwent such paine,
Reioyc't thereat, and held him in disdaine.

12

One offerd to him Vineger, and Gall;
A second did his pious workes deride;
To dicing for his roabs did others fall;
And many mock't him when to God he cride:
Yet he, as they his paine still more procur'd;
Still lou'd, and for their good the more endur'd.

13

But, though his matchlesse *Loue* immortall were,
It was a mortall Bodie he had on,
That could no more then mortall Bodies beare;
Their malice therefore did preuaile thereon:
And loe, their vtmost fury hauing tride;
This *Lambe of God* gaue vp the ghost and dy'de.

14

Whose Death, though cruell vnrelenting Man,
Could view, without bewailing or affright;
The *Sunne* grew darke; the *Earth* to quake began;
The *Temple vaile* did rend asunder quite:
Yea, hardest *Rockes* therewith in peeces brake;
And *Graues* did open, and the *Dead* awake.

15

Oh therefore, let vs all that present be,
This *Innocent* with mooued soules embrace:
For, this was our *Redeemer*, this was He,
Who thus for our vnkindnesse vsed was;
Eu'n *He*, the cursed *Iewes*, and *Pilate* slew,
Is he alone, of whom all this is true.

16

Our sinnes of *spight* were part of those that day,
Whose cruell *whips* & *thornes* did make him smart;

Our *Lusts* were those that tyr'd him in the *Way*;
Our want of *Loue* was that which pierc't his *heart:*
And still when we forget, or sleight his paine;
We crucifie and torture him againe.

Easter-Day.

THis Day is solemnized in memoriall of our Sauiours *blessed* Resurrection *from the dead: Vpon which (as the Members with their Head the* Church *began her ioyfull triumph ouer Sinne, Death, and the Diuell: And hath therefore appointed, that to record this* Mysterie, *and to stirre vp thankefull reioycings in our hearts, there should be an annuall* Commemoration *thereof: And that we might in Charitable Feasts and Christian glee, expresse the ioy of our hearts, to the Glorie of God, to the Comfort of our Brethren, to the encrease of Charitie one towards another, and to the confirmation of a true ioy in our selues.*

Song. 56.

Sing this as the 44. Song.

THis is the Day the Lord hath made,
And therein ioyfull we will be;
For, from the blacke infernall shade,
In triumph backe return'd is *He:*
The snares of *Satan*, and of *Death*,
He hath victoriously vndone,
And fast in Chaines he bound them hath,
His *triumph* to attend vpon.

2

The *Graue*, which all men did detest,
And held a Dungeon full of feare,
Is now become a *Bed* of rest,
And no such terrors finde we there.
For, *Iesus Christ* hath tooke away
The horror of that loathed *Pit*,

Eu'n

Eu'n euer ſince that glorious day,
In which himſelfe came out of it.

3

His *Mockings*, and his bitter *Smarts*,
He to our praiſe and eaſe doth turne,
And all things to our ioy conuarts,
Which he with heauie heart hath borne:
His *broken fleſh* is now our Food,
His *Blood* he ſhed, is euer ſince,
That *Drinke*, which doth our ſoules moſt good,
And that which ſhall our foulneſſe clenſe.

4

Thoſe *wounds* ſo deepe, & torne ſo wide,
As in a *Rocke*, our ſhelters are,
That, which they pierced through his ſide
Is made a *Doue-hole* for his *Deare*;
Yea, now we know, as was foretold,
His Fleſh did no corruption ſee;
And that *Hell* wanted ſtrength to hold
So ſtrong, and one ſo bleſt as He.

5

Oh, let vs praiſe his *Name* therefore,
(Who thus the vpperhand hath wonne)
For, we had elſe, for euermore
Beene loſt, and vtterly vndone:
Whereas this Fauour doth allow,
That we with boldneſſe thus may ſing;
Oh Hell, where is thy conqueſt now?
And thou (oh Death) where is thy ſting?

Ascension Day.

AFter Iesus Christ *was risen from the dead, and had many times shewed himselfe vnto his* Disciples, *he was lifted from among them, and they beheld him ascending vp into Heauen, till a Cloud tooke him out of their sight: In memorie of which* Ascension, *and to praise God for so exalting the* humane Nature, *to his owne glorie, and our aduantage, the* Church *worthily celebrated this* Day, *and hath commended the obseruation thereof to her* Children.

Song. 57.

Sing this as the third Song:

TO *God*, with heart and cheerefull voice,
A *Triumph-Song* we sing;
And with true thankfull hearts reioyce,
In our *Almighty King*;
Yea, to his glory we record,
(Who were but dust and clay)
What honour he did vs afford,
On his *ascending day*.

2

The *Humane Nature*, which of late,
Beneath the *Angels* was;
Now raised from that meaner state,
Aboue them hath a place:
And at *mans* feet all Creatures bow,
Which through the whole world be;
For, at *Gods right-hand* throaned now,
In glory sitteth *He*.

3

Our *Lord*, and *Brother*, who hath on
Such flesh, as this we weare,

Before

Before vs vnto heauen is gone,
To get vs places there;
Captiuitie was *captiu'd* then,
And he doth from aboue
Send ghostly presents downe to men,
For tokens of his *loue*.

4

Each *Dore* and Euerlasting *Gate*,
To him hath lifted beene;
And in a glorious wise thereat,
Our *King* is entred in;
Whom if to follow we regard,
With ease we safely may;
For he hath all the meanes prepar'd,
And made an open way.

5

Then follow, follow on a pace,
And let vs not forgoe
Our *Captaine*, till we win the place,
That he hath sca l'd vnto:
And for his honour, let our voice
A shout so hearty make,
The *Heau'ns* may at our mirth reioyce,
And *Earth*, and *Hell* may shake.

Pentecost or *Whitsunday*.

After our Sauiour *was ascended, the fiftith day of his Resurrection, and iust at the* Iewes *Feast of* Pentecost, *the* Holy Ghost *(our promised Comforter) was sent downe vpon the* Disciples *assembled in* Ierusalem, *appearing in a visible forme and miraculously filling them with all manner of Spiritu-all gifts and knowledge, tending to the diuine worke they had in hand. Whereby, they being formerly weake and simple men, were immediately enabled to resist all the Powers of the Kingdome of* Darkenesse, *and to lay those strong Foun-*

dations,

dations, vpon which the Catholike Church *now standeth, both to the Glorie of* God *and our safetie. In remembrance therefore of that great miraculous Mysterie this* Day *is solemnized.*

Song. 58.

Sing this as the third Song.

EXceeding faithfull in thy Word,
And iust in all thy waies,
We doe acknowledge thee, oh *Lord*,
And therefore giue thee praise:
For, as thy promise thou didst passe,
(Before thou went'st away)
Sent downe thy *Holy-Spirit* was,
At his appointed day.

2

While thy *Disciples* in thy Name,
Together did retire,
The *Holy-Ghost* vpon them came,
In *Clouen Tongues* of Fire;
That in their calling they might be
Confirmed from *aboue*,
As thou wert, when he came on thee,
Descending like a *Doue*.

3

Whereby those men that simple were,
And fearefull till that houre,
Had knowledge at an instant there,
And boldnesse arm'd with powre,
Receiuing gifts so manifold,
That (since the world begun)
A wonder seldome hath beene told,
That could exceed this one.

4

Now also, blessed *Spirit*, come;
  Vnto our Soules appeare,
And of thy Graces showre thou some
  On this *Assembly* here:
To vs thy *Doue-like* meekenesse lend,
  That humble we may bee,
And on thy siluer wings ascend,
  Our Sauiour *Christ* to see.

5

Oh, let thy *Clouen tongues*, we pray,
  So rest on vs agen,
That both thy truth confesse we may,
  And teach it other men.
Moreouer, let thy heauenly *Fire*
  (Enflamed from aboue)
Burne vp in vs each vaine desire,
  And warme our hearts with loue.

6

Vouchsafe thou likewise to bestow
  On vs thy sacred *Peace*,
VVe stronger may in vnion grow,
  And in debates decrease:
VVhich *Peace* though many yet contemne,
  Reformed let them bee.
That we may (*Lord*) haue part in them,
  And they haue part in thee.

Trinitie Sunday.

AFter Arrius, *and other hereticks had broached their damnable fancies, whereby the faith of many concerning the mysterie of the blessed* Trinity

was

was shaken, diuers good men laboured in the rooting out of those pestilent opinions: And it was agreed vpon by the Church, *that some particular* Sunday *in the yeare should be dedicated to the memory of the holy* Trinity, *and called* Trinity Sunday, *that the* Name *might giue the people occasion to enquire after the Mysterie. And moreouer, (that the Pastor of each seuerall Congregation might be yearely remembred to treat thereof, as necessity required) certaine portions of the holy Scripture, proper to that end, were appointed to be read publikely that Day. In some Countries they obserued this Institution on the* Sunday *next before the* Aduent; *and in other places the* Sunday *following* Whitsunday, *as in the* Church *of* England.

Song. 59.

Sing this as the ninth Song.

THose, oh, thrice holy *Three in one*,
Who seeke thy Nature to explaine,
By rules to humane reason knowne,
Shall finde their labour all in vaine;
And in a shell they may intend,
The Sea as well to comprehend.

2

What therefore no man can conceiue,
Let vs not curious be to know;
But, when thou bid'st vs to beleeue,
Let vs obey, Let *Reason* goe:
Faith's obiects true, and surer bee,
Then those that *Reasons* eyes doe see.

3

Yet, as by looking on the *Sunne*,
(Though to his substance we are blinde)
And by the course we see him runne,
Some *Notions* we of him may finde:
So, what thy *Brightnesse* doth conceale,
Thy *Word*, and *Workes* in part reueale.

4 Most

4

Most glorious *Essence*, we confesse
In Thee (whom by our faith we view)
Three *Persons*, neither moe nor lesse,
Whose workings them distinctly shew:
And sure we are, those *persons Three*
Make but one *God*, and thou art He.

5

The *Sunne* a *Motion* hath we know,
Which *Motion* doth beget vs Light;
The *Heat* proceedeth from those *two*,
And each doth proper acts delight:
The *Motion* drawes out Time a line,
The *Heat* doth warme, the *Light* doth shine.

6

Yet, though this *Motion*, *Light*, and *Heate*,
Distinctly by themselues we take;
Each in the other hath his seat,
And but one *Sunne* we see they make:
For, whatso'ere the *One* will doe,
He workes it with the other *two*.

7

So, in the *Godhead* there is knit
A wondrous threefold *True-lone-knot*,
And perfect *Vnion* fastens it,
Though flesh and bloud perceiue it not;
And what each *Person* doth alone,
By all the *Trinitie* is done.

8

Their *Worke* they ioyntly doe pursue,
Though they their *Offices* diuide;
And each one by himselfe hath due
His proper *Attributes* beside:

But

But one in *Substance* they are still,
In *Vertue* one, and one in *Will*.

9

Eternall all the *Persons* be,
And yet *Eternall* there's but *One*;
So likewise *Infinite* all three,
Yet *Infinite* but *One* alone:
And neither *Person* aught doth misse,
That of the Godheads *essence* is.

10

In *Vnitie*, and *Trinitie*,
Thus, oh *Creator*, we adore
Thy euer-praised *Deity*,
And thee confesse for euermore,
One *Father*, one *begotten Sonne*,
One *Holy Ghost*, in *Godhead* one.

Sunday in generall.

SVnday *is our nationall appellation, the* Sabbath *the Hebrew terme, and the* Lords day *the Christian Name, whereby we entitle Gods* Seauenth day; *and (if wilfull affectation be auoyded) either Name is allowable. It is a portion of* Time *sanctified by God immediately after the Worlds creation, and by the diuine Law dedicated to be perpetually obserued to the honour of our Creator: And though some things accidentally pertinent to the obseruation thereof, haue beene changed; yet that which is essentiall thereunto is for euer immutable. Our* Sauiour *hath by his Resurrection hallowed for vs that which we now obserue instead of the Iewish* Sabbath; *which being the day whereon hee rested in the Graue, the obseruation thereof, and of all other Iewish Ceremonies was buried with him: because they were to continue but till the accomplishment of those things whereof they were* Types. *This is that day wherein our* Redeemer *began (as it were) his* Eternall rest, *after he had finished the worke of our Reparation, and conquered death, the last that was to be destroyed. This day we ought therefore to sanctifie, according to Gods first institution:* Not Iewishly, *that is, by a strict or meere outward abstaining from the seruile workes of the body onely, according*

cording to the letter : But Christianly ; *to wit, in spirit and truth, both inwardly, and outwardly, so recreating our bodies and soules, that wee may with a sanctified pleasure, (and as much as may be without wearinesse) spend that day to the glory of God, according to his command, and the Churches direction ; euen to the vse of bodily labours and exercises, whensoeuer (without respect to sensuall, or couetous ends) a rectified conscience shall perswade vs, that the honour of* God, *the charity we owe to our* Neighbours, *or an vnfaigned necessity requires them to be done.*

Song. 60.

Sing this as the 44. Song.

SIx dayes, oh *Lord*, the world to make,
And set all Creatures in aray,
Was all the leasure thou would'st take,
And then did'st rest the seauenth day :
That day thou therefore hallowed hast,
And rightly by a law diuine ;
(Which till the end of time shall last)
The seauenth part of *Time* is thine.

2

Then, teach vs willingly to giue
The tribute of our dayes to Thee ;
By whom we now both moue, and liue,
And haue attain'd to what we be.
For, of that *Rest*, which by thy Word
Thou hast beene pleased to enioyne,
The profit all is ours, oh *LORD*,
And but the praise alone is thine.

3

Oh, therefore let vs not consent,
To rob thee of thy *Sabbath day* ;
Nor rest with carnall *Rest* content,

But

But sanctifie it all we may;
Yea, grant that we from sinnefull strife,
And all those workes thou dost detest,
May keepe a *Sabbath* all our life,
And enter thy *Eternall rest.*

S. *Andrewes* Day.

THe holy Church celebrateth this Day to glorifie God for that fauour which he vouchsafed vnto her, by the calling and ministry of blessed Andrew *his Apostle; & that by the remembrance of his readnesse to follow, & preach Christ, both the honourable and Christian memoriall, due to an Apostle, might be preserued, and we stirred vp also to the imitation of his forwardnesse, in our seuerall callings, aduancing Gods honour and Gospell: In which generall sence euery the meanest Christian hath a kinde of Apostleship, to build vp (not onely in himselfe, but in others also) the Temple of the liuing God, and to encrease and establish the kingdome of Christ.*

Song. 61.

Sing this as the 44. Song.

AS blessed *Andrew* on a day,
By fishing did his liuing earne;
Christ came, and called him away,
That he to fish for men might learne;
And no delay thereat he made,
Nor questions fram'd of his intent,
But quite forsaking all he had,
Along with him, that call'd, he went.

2

Oh, that we could so ready be,
To follow *Christ* when he doth call!
And that we could forsake, as he,

Those

Those Nets that we are snar'd withall:
Or would this *Fisherman* of men,
(Who set by all he had so light)
By his obedience shewed then,
(And his example) winne vs might.

3

But Precepts and Examples faile,
Till thou thy grace, *Lord*, adde thereto;
Oh, grant it, and we shall preuaile,
In whatso'ere thou bid'st vs doe:
Yea, we shall then that blisse conceiue,
Which in thy seruice we may finde;
And for thy sake be glad to leaue
Our Nets, and all we haue behinde.

S. *Thomas* Day.

THis Day was set apart by the Church, that it might bee sanctified to the praise of God for his holy Apostle S. Thomas, *by whose preaching the Christian generation was multiplied: and that we might strengthen the beliefe we haue of our Sauiours vndeniable Resurrection, by taking an yearely occasion to refresh our memories with that part of the Euangelicall storie, which mentioneth both this Apostles doubting, and the confirmation of his faith by a sensible demonstration.*

Song. 62.

Sing this as the 9. Song.

VVHen *Christ* was risen from the dead,
And *Thomas* of the same was told,
He would not credit it, he sed,
Though he himselfe should him behold,
Till he his wounded hands had eyde,
And thrust his fingers in his side.

2

Which triall he did vndertake,
And *Christ* his frailty did permit,
By his distrusting sure to make
Such others as might doubt of it:
So we had right, and he no wrong;
For by his weaknesse both are strong.

3

Oh blessed *God*, how wise thou art!
And how confoundest thou thy Foes!
Who their temptations dost conuart,
To worke those ends which they oppose:
VVhen *Sathan* seekes our faith to shake,
The firmer he the same doth make.

4

Thus whatsoe're he tempts vs to,
His disaduantage let it be;
Yea, make those very sinnes we doe,
The meanes to bring vs neerer thee:
Yet let vs not to ill consent,
Though colour'd with a good intent.

S. *Stephens* Day.

STephen *was one of the seauen* Deacons *mentioned* Acts 6. *and the first Martyr of* Iesus Christ; *whose Truth hauing powerfully maintained by dispute, he constantly sealed it with his bloud. The* Church *therefore hath appointed this* Anniuersary *in remembrance thereof, that so God might perpetually be glorified for the same; and the storie of his Martyrdome the oftner mentioned, to the encouragement and direction of other men in their Trials.*

Song. 63.

Sing this as the fourth Song.

LOrd, with what zeale did thy first *Martyr* breath
Thy blessed truth, to such as him withstood!
VVith what stout minde embraced he his death!
A holy witnesse sealing with his blood!
The praise is thine, that him so strong did'st make;
And blest is he, that dyed for thy sake.

2

Vnquenched loue in him appear'd to be,
VVhen for his murth'rous Foes he did entreat:
A piercing eye made bright by faith had he;
For he beheld thee in thy Glory set;
And so vnmou'd his patience he did keepe,
He dy'de, as if he had but falne asleepe.

3

Our luke-warme hearts with his hot zeale enflame;
So Constant, and so Louing let vs be;
So let vs liuing glorifie thy Name;
So let vs dying fixe our eyes on thee:
And when the sleepe of Death shall vs o'retake,
VVith him to life eternall vs awake.

S. *Iohn* the *Euangelist*.

THis Day is celebrated by the Church to praise God for his blessed Euangelist, and beloued Disciple S. Iohn, *who hath beene an admirable instrument of his glory, and the Churches instruction; For, the Mysterie of the sacred* Trinity, *and the Diuinity of Christ, is by him most plainely expresst in his writings, among many other great Mysteries and excellent Doctrines concerning our Redemption; for which we are bound particularly to honour God, and worthily stirred vp thereunto by this annuall* Commemoration.

Song. 64.

Sing this as the 44. Song.

1

TEach vs by his example, *Lord*,
For whom we honour thee to day,
And grant his witnesse of thy *Word*,
Thy *Church* enlighten euer may:
And, as belou'd, oh *Christ*, he was,
And therefore leaned on thy breast;
So let vs also in thy grace,
And on thy sacred bosome rest.

2

Into vs breath that *Life* diuine,
Whose Testimony he intends;
About vs cause thy *Light* to shine,
That which no *Darknesse* comprehends:
And let that euer-blessed *Word*,
Which all things did create of nought,
Anew create vs now, oh *Lord*,
Whose ruine sin hath almost wrought.

3

Thy holy *Faith* we doe professe,
Vs to thy *Fellowship* receiue;
Our sinnes we heartily confesse,
Thy pardon therefore let vs haue:
And, as to vs thy *Seruant* giues,
Occasion thus to honour thee;
So also let our *words* and *liues*
As lights and guides, to others bee.

Innocents day.

KIng Herod *vnderſtanding that a King of the* Iewes *was borne in* Bethlem-Iuda; (*andfearing that by him he might be diſpoſſeſſed*) *he murthered all the young Infants of that circuit, in hope among them to haue ſlaine* Ieſus Chriſt: *But he was ſent into* Ægypt *by Gods ſpeciall appointment, and ſo the Tyrants furie proued vaine. In honour therefore of the Almighties prouidence, the Church celebrateth this Day; To put vs in minde alſo, how vainely the Diuell and his members rage againſt Gods decree; and, that the cruell ſlaughter of thoſe poore Infants may neuer be forgotten; Which, in a large ſenſe may be called a* Martyrdome; *As in the generality of the cauſe (being for Chriſt) and in the paſſion of the body, though not in the intention of the minde: And ſo in proper ſence doth S.* Stephen *hold ſtill the place of the firſt Captaine of that Band.*

Song. 65.

Sing this as the 44 Song.

THat rage whereof the *Pſalme* doth ſay,
Why are the Gentiles growne ſo mad?
Appear'd in part vpon that day,
When *Herod* ſlaine the *Infants* had;
Yet (as it ſaith) they ſtorm'd in vaine;
(Though many *Innocents* the ſlew)
For, *Chriſt* they purpos'd to haue ſlaine,
Who all their Counſels ouerthrew.

2

Thus ſtill vouchſafe thou to reſtraine
All Tyrants, *LORD*, purſuing thee;
Thus, let our vaſt deſires be ſlaine;
That thou mayſt liuing in vs bee:
So, whilſt we ſhall enioy our breath,
We of thy loue our Songs will frame;
And with thoſe *Innocents*, our death
Shall alſo glorifie thy *Name*.

3

In *Type* those many dy'de for *One*;
That *One* for many moe was slaine:
And what they felt in Act alone,
He did in Will, and Act sustaine.
LORD, grant that what thou hast decreed,
In *Will*, and *Act*, we may fulfill;
And, though we reach not to the *Deed*,
From vs, oh *GOD*, accept the *Will*.

The conuersion of S. *Paul*.

SAint Paul, *as appeares* Acts 9. *hauing beene a great persecutor of the Christian faith before his conuersion, was extraordinarily called to embrace the same profession; euen as he proceeded in Iourney purposely vndertaken to suppresse the truth: And so, of a Woolfe became afterward a Pastor, & the most laborious Preacher of* Iesus Christ: *Which mercy of God that we may still remember it to the praise of his name, and our owne comfort, the* Church *hath appointed an yearely commemoration thereof.*

Song. 66.

Sing this as the 44. Song.

A Blest *Conuersion*, and a strange,
Was that, when *Saul* a *Paul* became;
And *Lord*, for making such a change,
We praise and glorifie thy *Name*:
For, whil'st he went from place to place,
To persecute thy *Truth* and *Thee*:
(And running to perdition was)
By powerfull grace cal'd backe was he.

2 When

2

When from thy truth we goe astray,
(Or wrong it through our blinded zeale)
Oh come, and stop vs in the way,
And then thy Will to vs reueale;
That *Brightnesse* shew vs from aboue,
Which proues the sensuall eye-sight blind;
And from our eyes those *Scales* remoue,
That hinder vs thy *way* to finde.

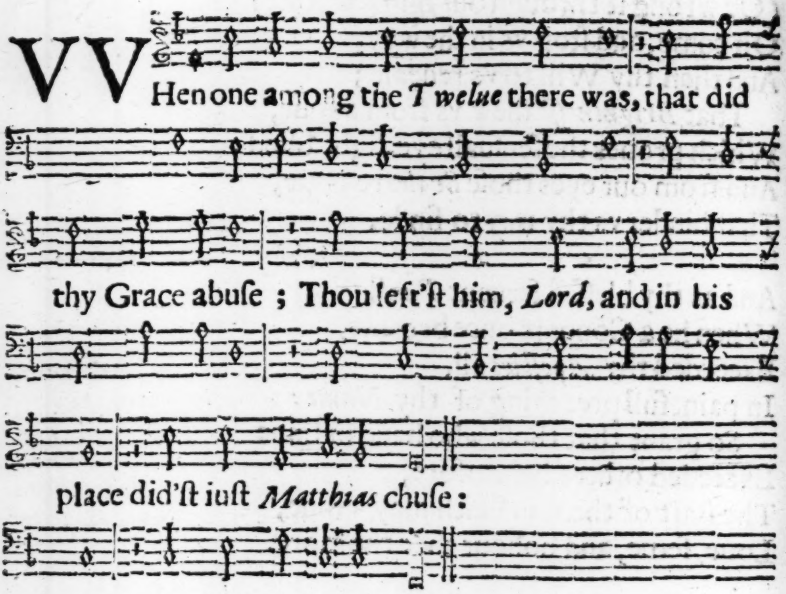
3.

And as thy blessed seruant *Paul*,
When he a Conuert once became,
Exceeded thy *Apostles* all,
In painefull preaching of thy *Name*:
So grant that those who haue in sinne
Exceeded others heretofore,
The start of them in Faith may winne,
Loue, serue, and honour thee the more.

S. *Matthias.*

MAtthias *was the Disciple which was chosen in the roome of* Iudas Iscariot; *And his Anniuersary is commanded to be obserued, that it might giue vs continuall occasion to praise God for his Iustice and Fauour: For his Iustice shewed in discouering, and not sparing* Iudas *the traytour; abusing his* Apostleship: *For his Fauour, declared in electing* Matthias *a faithfull Pastor of the* Church. *Moreouer, the remembrance of diuers other Mysteries are renued by the obseruation of this Day. And by taking occasion to reade publikely the Storie of* Iudas *his* Apostacie, *men are that day put in minde, to consider what Iudgements hang ouer their heads, who shall abuse the diuine callings, &c.*

Song. 67.



So, if a *Trayteur* doe remaine
Within thy *Church* to day ;
To grant him true repentance daigne;
Or cast him out, we pray.

2

Though horned like the *Lambe* he show,
Or *Sheepe-like* clad he bee,
Let vs his *Dragon* language know,
And *Wooluish* nature see ;
Yea, cause the *Lot* to fall on those,
The charge of thine to take,
That shall their Actions well dispose,
And conscience of them make.

3

Let vs moreouer minde his fall,
Whose roome *Matthias* got;
So to beleeue, and feare withall,
That we forsake thee not:
For, *Titles*, be they ne're so high,
Or great; or sacred *Place*,
Can no mans Person sanctifie,
Without thy speciall grace.

Saint *Markes* day.

SAint Marke, *being one of the foure blessed* Euangelists, *by whose pen the Gospel of* Iesus Christ *was recorded, this day is purposely appointed, to praise God for those glad tidings he brought, and that we might honour him also with such a Christian Memoriall, as becommeth the Ambassadour of so great a King as our* Redeemer: *Which ciuill honour, due to the Saints of God, it is hoped none will deny them; nor conceiue such* Institutions *superstitious, or to haue beene purposed to an Idolatrous end.*

Song. 68.

Sing this as the 44. Song.

FOr those blest *Pen-men* of thy *Word*,
Who haue thy holy *Gospel* writ,
We praise and honour Thee, oh *Lord*,
And our beleefe we build on it:
Those happy Tidings which it brings,
With ioyfull hearts we doe embrace,
And prize, aboue all other things,
That pretious Token of thy grace.

2

To purchase what we hope thereby,
Our vtmost wealth we will bestow;

Yea,

Yea, we our pleasures will denie,
And let our liues, and honours goe :
And, whomsoe're it commeth from,
No other *Gospel* we will heare ;
No ; though an *Angel* downe should come
From heau'n we would not giue him eare.

3

Our Resolutions, *Lord*, are such,
But in performance weake are we ;
And the *Deceauers* craft is much ;
Our *Second* therefore, thou must be :
So we assuredly shall know,
When any *Doctrines* we receaue,
If they agreeing be, or no,
To those, which we professed haue.

S. *Philip* and *Iacob*.

THis Day is celebrated to the honour of God, *and the Christian memoriall of the two blessed Apostles*, Philip *and* Iacob: *At which time the* Church *taketh occasion to offer to our remembrance such Mysteries, as* Christ *deliuered vnto them, that we might the oftner consider them, receiue further instruction concerning them, and praise God, both for such his fauours, and for those instruments of his glory.*

Song. 69.

Sing this as the third Song.

TO thy *Apostles* thou hast taught,
What they, oh *Christ*, should doe ;
And those things which beleeue they ought,
Of thee they learned to :
And that which thou to them hast showne,
Hath beene disposed thus ;

They

They vnto others made it *knowne*,
And those haue told it vs.

2

With them we doe confesse and say,
(What shall not be denide)
Thou art the *Truth*, the *Life*, the *Way*,
And we in thee will bide:
By thee the *Father* we haue knowne,
Whom thou descendedst from;
And vnto him, by thee alone,
We haue our hope to come.

3

For, thou to *Philip* didst impart,
(Which our beleefe shall be)
That thou within the *Father* art,
And, that he is in thee;
And saidst, what euer in thy *Name*
We should with faith require,
Thou would'st giue eare vnto the same,
And grant vs our desire.

4

Of thee, oh *Lord*, we therefore craue,
(Which thou wilt daigne, we know)
The good *Beleefe* which now we haue,
We neuer may forgoe;
Aud that thy sacred *Truth*, which we
Thy *Word* haue learned from,
From Age to Age deriu'd may be,
Vntill thy *Kingdome* come.

S. *Barnabas* day.

THis Day *is solemnized in commemoration of S.* Barnabas, *a faithfull Disciple of Iesus Christ; and to honour God for the benefit vouchsafed to the Church by his Ministery: For he was a good man, full of the holy Ghost, and of Faith, as S.* Luke *testifieth,* Act. 11. 24. *He was also by the Holy Ghosts immediate appointment (together with* Paul) *separated for the Ministry of the Gospel, and confirmed in the Apostleship by laying on of hands,* Act. 13. 2.

Song. 70.

Sing this as the 44. Song.

THy gifts and graces manifold,
To many men thou, *Lord*, hast lent;
Both now, and in the dayes of old,
To teach them faith, and to repent:
Thy *Prophets* thou didst first ordaine,
And they as *Legats* did appeare;
Then cam'st thy *selfe*, and in thy traine,
Apostles for attendants were.

2

For *Legeir*, when thou went'st away,
The *Holy Ghost* thou didst appoint;
And here, *Successions*, till this day,
Remaine of those he did annoint;
Yea, thou hast likewise so ordain'd,
That to make good what those haue taught,
An *Army-Royall* was maintain'd
Of *Martyrs*, who thy Battailes fought.

3

For *those*, and *Him*, for whom we thus
Are met to praise thy *Name* to day;

We

We giue thee thankes, as they for vs,
That ſhould come after them, did pray;
And by this dutie we declare,
Our Faith aſſures, that they and we,
(In times diuided though we are)
Haue one *Communion* ſtill with thee.

S. *Iohn Baptiſt.*

IOhn, *called the* Baptiſt, *was he (as Chriſt himſelfe teſtifieth) who was promiſed to be ſent before him to prepare his way,* Luk. 7. 27. *and by his Preaching and Baptiſme the People were accordingly prepared to receiue him that was to follow. He was the true expected* Elias, *and ſlaine by* Herod, *for reproouing the Inceſt which the ſaid* Herod *committed in taking his Brothers wife: That we might praiſe God therefore for this* Forerunner *of our* Sauiour *(and by his example remember to prouide for his entertainment) the Church hath ſet apart this Day.*

Song. 71.

Sing this as the ninth Song.

BEcauſe the world might not pretend
It knew not of thy *Comming-Day,*
Thou didſt, oh *Chriſt,* before thee ſend
A *Cryer,* to prepare the way:
Thy *Kingdome* was the Bliſſe he brought,
Repentance was the way he taught.

2

And that his *Voice* might not alone
Informe vs what we ſhould beleeue,
His *Life* declar'd what muſt be done,
If thee we purpoſe to receiue:
His *Life* our patterne therefore make,
That we the courſe he tooke, may take.

3 Let

3

Let vs not gad to *Pleasures* Court,
With fruitlesse toyes to feed the minde;
Nor to that *Wildernesse* resort,
Where *Reeds are shaken with the winde:*
But tread the Path he trod before,
That both a *Prophet* was, and more.

4

Clad in repentant *Cloath of Haire,*
Let vs, oh *Christ,* (to seeke out thee)
To those forsaken *Walkes* repaire,
Which of so few frequented be;
And true *Repentance* so intend,
That we our courses may amend.

5

Let vs hereafter feed vpon
The *Hony* of thy *Word* diuine
Let vs the Worlds entisement shun,
Her Drugs, and her bewitching Wine;
And on our loynes (so loose that are)
The *Leather-belt* of *Temp'rance* weare.

6

Thus from thy *Cryer* let vs learne,
For thee, sweet *Iesus,* to prepare,
And others of their sinnes to warne,
How-euer for the same we fare:
So thou to *Vs,* and we to *Thee*
Shall when thou commest welcome be.

S. *Peters* day.

VVE *obserue this Day to the honour of God, and to the pious memorie of his blessed Apostle* S. Peter, *that we may be thereby put in minde to be*

be thankefull for those continuing fauours receiued by his Ministry; That Pastors also may make him their patterne in discharging the charge Christ committeth vnto them; That by considering his weakenesse, we may all learne not to presume on our owne strength; And that by his Christian example we may be taught to bewaile our escapes with bitter teares of true Repentance.

Song. 72.

Sing this as the third Song.

HOw watchfull need we to become,
And how deuoutly pray,
That thee, oh *Lord*, we fall not from,
Vpon our *Tryall-day*?
For, if thy great *Apostle* said,
He would not thee denie,
Whom he that very night denayd,
On what shall we relie?

2

For of our selues we cannot leaue
One pleasure for thy sake;
No, not one vertuous thought conceiue,
Till vs thou able make:
Nay, we not onely thee denie,
VVhen persecutions be;
But, or forget, or from thee flie,
VVhen peace attends on thee.

3

Oh! let those Prayers vs auaile,
Thou didst for *Peter* daigne,
That when our Foe shall vs assaile,
His labour may be vaine;
Yea, cast on vs those powerfull eyes,
That mou'd him to lament,

We

VVe may bemoane with bitter cries
Our follies, and repent.

4

And grant, that such as Him succeed,
For *Pastors* of thy fold,
Thy *Sheepe* and *Lambes* may guide and feed,
As thou appoint'st they should;
By his example speaking what
They ought in truth to say,
And in their liues confirming that
They teach them to obay.

Saint *Iames* his day.

*THis day we praise God for his blessed Apostle S.*Iames, *the son of* Zebedeus *who was one of those two that desired of Christ they might sit at his right hand, and at his left, in his kingdome, as the Gospel for the Day declareth: And by occasion of that ignorant petition (proceeding from their carnall weakenesse) Christ taught both them, and the rest of the Apostles, and all other Christians also, what Greatnesse best becommeth his Followers; and that we are to taste the Cup of his Passion, before we can be glorified with him: So this holy Apostle did; For he was slaine by* Herod, *as it is declared in the Epistle appointed for the Day.*

Song. 73.

Sing this as the 44. Song.

HE that his Father had forsooke,
And followed *Christ* at his commands,
By humane frailtie ouertooke,
For *Place* and vaine preferment stands.
Till by his *Master* he was taught,
Of what he rather should haue care,

How

How vndiscreetly he had sought,
And what his *Seruants* honours are.

2

Whereby we finde how much adoe,
The best men haue this world to leaue;
How, when they *wealth* & *friends* forgoe,
Ambitious aimes to them will cleaue:
And sure this *Angell-sinne* aspires,
In such men chiefly to reside,
That haue exilde those bruite desires,
Which in the vulgar sort abide.

3

To thee, oh *God*, we therefore pray,
Thy humble minde in vs may dwell;
And charme that *Fiend* of *Pride* away,
Which would thy Graces quite expell:
But, of all other those men keepe,
From this delusion of the *Foe*,
Who are the *Shepheards* of thy sheepe,
And should each good example show.

4

For, such as still pursuing be
That greatnes, which the world respects,
Their seruile basenesse neither see,
Nor feele thy *Spirits* rare effects:
And doubtlesse they who most of all
Descend to serue both thee, and thine,
Are those, who in thy Kingdome shall
In *Seats* of greatest glory shine.

Saint *Bartholomew.*

THis day is consecrated to the honour of God, and the pious memory of his blessed Apostle S. Bartholomew, *that (as appeareth in the Epistle appointed for the day) we might take occasion to praise our Redeemer, for those many wonders which were wrought by his Apostles, to the great encrease of the Christian Faith, and open confusion of the Churches aduersaries.*

Song. 74.

Sing this as the ninth Song.

1

EXceeding gracious fauours, *Lord,*
To thy *Apostles* hast thou showne;
And many wonders by thy *Word,*
And in thy *Name,* by them were done:
The *Blinde* did see, the *dumbe* could talke,
The *Deafe* did heare, the *lame* did walke.

2

They all diseases tooke away,
The dead to life they did restore;
Foule *Spirits* dispossessed they,
And *Preach'd* the *Gospel* to the poore:
The *Church* grew strong, thy faith grew plaine,
Their Foes grew madde, and madde in vaine.

3

Oh! let their workes for euer be
An honour to thy glorious *Name*;
And by thy powre vouchsafe that we,
(Whom sin makes *deafe, blinde, dumbe, and lame*)
May heare thy *Word,* and see thy *Light,*
And speake thy *Truth,* and *walke* aright.

4 Each

4

Each deadly sicknesse of the soule,
Let thy *Apostles* doctrines cure:
Let them expell those Spirits foule,
Which make vs loathsome and impure,
That we the life of Faith may gaine,
Who long time dead in sinne haue laine.

Saint *Matthew*.

SAint Matthew, *otherwise called* Leui, *was a* Publican, *that is, a* Custome Gatherer: *From which course of life (being hatefull in those Countries) he was called to the* Apostleship, *and became also one of the foure* Euangelists. *To his religious memorie therefore, and to honour* God, *for the fauour vouchsafed (both to him and vs) by his Ministrie, this* Day *is obserued by the* Churches *Authoritie.*

Song. 75.

Sing this as the 44. Song.

VVHy should vnchristian censures passe
On men, or that which they professe?
A *Publican* Saint *Matthew* was,
Yet *Gods* beloued ne're-the-lesse,
And was elected one of *Christs*
Apostles, and *Euangelists*:

2

For, *GOD* doth not a whit respect
Profession, *Person*, or *degree*;
But maketh choice of his elect,
From euery sort of men that be;
That none might of his loue despaire,
But all men vnto him repaire.

3

For those, oh let vs therefore pray,
Who seeme vncalled to remaine;
Not shunning them, as cast away,
Gods fauour neuer to obtaine:
For some a while neglected are,
To stirre in vs more louing care.

4

And for our selues, let vs desire,
That we our *Auarice* may shunne,
When *God* our seruice shall require,
As this *Euangelist* hath done;
And spend the remnant of our dayes,
In setting forth our *Makers* praise.

Saint *Michael*, and all *Angels*.

THis Day we glorifie God for the victorie S. Michael, *and his* Angels *obtained ouer the* Dragon, *and his Angels: Whereby the* Church *is freed from being preuailed against by the furious attempts, or malitious accusations of the Diuell. This* Commemoration *is appointed also, to minde vs thankefully to acknowledge* Gods *mercie towards vs, in the daily Ministery of his* Angels, *who are said to pitch their Tents about his Children, and to defend them from the temptations: and mischieuous practises of euill* Spirits, *watching euery moment for aduantage to destroy them: Which, if we oftner considered, and how there be armies of* Angels *and* Diuels, *night and day fighting for vs, and round about vs, we would become more carefull how we grieued those good* Spirits, (*who attend vs for our safetie*) *to the reioycing of them that seeke our destruction. By S.* Michael, *who was Prince of the good* Angels (*and termed by S.* Iude *an* Arch-Angell) *some vnderstand* Iesus Christ: *For he is indeede the principall* Messenger, *or* Angel *of our saluation, and the chiefe of the* Princes, *as holy* Daniel *called him; yea, to him alone this Name* Michael (*which signifieth*, who is like God) *doth most properly appertaine, seeing he onely is the perfect image of his* Father.

Song.

Song. 76.

Sing this as the 44. Song.

TO praiſe, oh *GOD*, and honour thee,
For all thy glorious triumphs won,
Aſſembled here this Day are we,
And to declare thy Fauours done:
Thou took'ſt that great *Arch-Angels* part,
With whom in Heau'n the *Dragon* fought,
And that good Armies friend thou wert,
That caſt Him, and his *Angels* out:

2

Whereby we now in ſafetie are,
Our dangers all ſecured from;
For to encreaſe thy glory here,
Thy *Kingdome* with great power is come:
And we need ſtand in dread no more,
Of that enraged *Fiends* deſpight,
Who, in thy preſence heretofore,
Accuſed vs both day and night.

3

In honour of thy bleſſed *Name*,
This *Hymne* of thankes we therefore ſing;
And to thine euerlaſting fame.
Through Heau'n thine endleſſe praiſe ſhall ring.
We praiſe thee for thy proper might,
And, *Lord*, for all thoſe *Angels* to,
Who in thy Battels came to fight,
Or haue beene ſent thy will to doe.

4

For, many of that glorious *Troope*,
To bring vs *Meſſages* from Thee,

From Heau'n vouchsafed haue to stoope,
And clad in humane shape to be;
Yea, we beleeue they watch and ward,
About our persons euermore,
From euill *Spirits* vs to guard;
And we returne thee praise therefore.

Saint *Lukes* day.

THis Day we memorize the benefit the Church *receiued by the blessed* Euangelist *S.* Luke, *a Physitian both for soule and body, and the first Ecclesiasticall* Hystoriographer: *For he was Author, not onely of that* Gospell *which beareth his Name; but also of that Booke called the* Acts of the Apostles, and an Eye witnesse of most part of that which he hath written, remaining a constant companion of S. Paul *in his tribulations. Worthily therefore ought we to honour him with a Christian memoriall, and praise* God *for the grace vouchsafed vs by his meanes.*

Song. 77.

Sing this as the 44. Song.

IF those *Physitians* honour'd be,
That doe the bodies health procure;
Then worthy double praise is He,
Who can both soule and body cure.
In life time both waies *Luke* exceld,
And those *Receipts* hath also left,
Which many soule-sicke patients heald,
Since from the world he was bereft.

2.

And to his honour this beside,
A blessed witnesse hath declar'd,
That constant he did still abide,

When

When others from thy truth were seared,
For which the glory, *Lord*, be thine;
For of thy grace those gifts had he,
And thou his actions did'st encline,
Our profit, and his good to be.

3

By his example therefore, *Lord*,
Vphold vs, that we fall not from
The true profession of thy *Word*,
Nor by this world be ouercome;
And let his wholesome doctrine heale
That leprous sicknesse of the soule,
Which more and more would on her steale
And make her languish and grow soule.

Simon and *Iude*, Apostles.

THis Day *is dedicated to the praise of* God, *and the pious memorie of the two blessed* Apostles *of* Iesus Christ, Simon *called* Zelotes, *or the* Cananite, *and* Iude *the brother of* Iames. *And in this solemnitie we are among other things, principally put in minde of that loue which* Christ *commandeth to be continued among vs, and of that heed we ought to haue vnto our abiding in that state of grace, whereunto* God *hath called vs, as appeareth in the* Epistle *and* Gospel *appointed for the day.*

Song. 78.

Sing this as the third Song.

NO outward marke we haue to know,
Who thine, oh *Christ*, may be,
Vntill a *Christian Loue*, doth show,
Who appertaine to Thee:
For, *knowledge* may be reach'd vnto,

And formall *Iustice* gain'd;
But, till each other loue we doe,
Both *Faith* and *Workes* are faign'd.

2

Loue is the ſumme of thoſe commands,
Which thou with thine doſt leaue;
And for a marke on them it ſtands,
Which neuer can deceaue:
For when our *knowledge* Folly turnes,
When *Showes* no ſhow retaine,
And *Zeale* it ſelfe to nothing burnes;
Then *Loue* ſhall ſtill remaine.

3

By this were thy *Apoſtles* knit,
And ioyned ſo in one,
Their *True-loue-knot* could neuer yet
Be broken, nor vndone.
Oh let vs, *Lord*, receiued be
Into that ſacret *knot*,
And One become with *them* and *thee*,
That ſinne vndoe vs not.

4

Yea, leſt when we thy grace poſſeſſe,
We fall againe away;
Or turne it into wantonneſſe,
Aſsiſt thou vs, we pray:
And, that we may the better finde,
What heed there ſhould be learn'd,
Let vs the fall of *Angels* minde,
As bleſſed *Iude* hath warn'd.

All Saints Day.

THis Day the Church hath appointed, that, to the praise of God, and our comfort, we should commemorate that excellent Mysterie of the Communion of Saints, *(which is one of the twelue* Articles *of Christian beleefe:) And that (considering how admirably the diuine wisedome hath knit all his elect into one body for their more perfect enioying, both of his loue, and the loue of one another) we might here receiue a taste of the pleasure we shall haue in the full fruition of that felicitie, and be stirred vp also to such mutuall loue and vnitie as ought to be betwixt vs in this life. This is the last* Saints day *in the Ecclesiasticke Circuite of the yeare, generally obseruieable by the ancient ordinance of the* Church; *and it seemeth to haue a mysterie in it; shewing, that when the Circle of time is come about, we shall in one euerlasting* holy day *honour that blessed* Communion *and* mysticall Body, *which shall be made perfect, when all those (whom we haue memorized apart) are vnited into One; that is, when the* Father, *the* Sonne, *the* Holy Ghost, *the* Angels, *and all the holy Elect of* God *shall be incorporated together into a ioyfull, vnspeakeable, and inseparable Vnion in the Kingdome of Heauen; which the Almightie hasten,* Amen.

Song. 79.

Sing this as the ninth Song.

NO blisse can so contenting proue,
As vniuersall *Loue* to gaine,
Could we with full requiting *Loue*,
All mens affections entertaine:
But such a *Loue*, the heart of man,
Nor well containe, nor merit can.

2

For though to all we might be deare,
(Which cannot in this life befall)
We discontented should appeare,
Because we had not hearts for all:

That

That we might all men loue, as we
Beloued would of all men be.

3

For, *Loue* in louing ioyes as much,
As *Loue* for louing to obtaine;
Yea, *Loue* vnfaign'd is likewise such,
It cannot part it selfe in twaine;
The *Riuals* friendship soone is gone,
And, *Loue* diuided loueth none.

4

Which causeth that with *Passions* pain'd,
So many men on earth we see;
And had not *God* a meanes ordain'd,
This discontent in Heau'n would be:
For all the *Saints* would iealous proue,
Of *Gods*, and of each others *Loue*.

5

But he whose wisedome hath contriu'd,
His *Glory*, with their full *Contents*,
Hath from himselfe to them deriu'd
This Fauour (which that strife preuents)
One Body all his *Saints* he makes,
And for his *Spouse* this *one* he takes.

6

So, each one of them shall obtaine
Full *Loue* from *All*, returning too
Full *Loue* to *All* of them againe,
As members of one Body doe:
None Iealous, but all striuing how
Most *Loue* to others to allow.

7

For, as the *Soule* is *All* in *All*,
And *All* through euery Member to;

Loue in that *Body Mysticall*
Is as the *Soule*, and fils it so;
Vniting them to *God* as neare,
As to each other they are deare

8

Yea, what they want to entertaine
Such ouerflowing *Loue* as his,
He will supply, and likewise daigne,
What for his full Delight they misse,
That he may all his *Loue* employ,
And they returne his fill of *Ioy*.

9

The seed of this *Content* was sowne,
When *God* the spacious world did frame,
And euer since the same hath growne,
To be an honour to his *Name*;
And when his *Saints* are sealed all,
This *Mysterie* vnseale he shall.

10

Meane while(as we in *Landskip* view
Fields, Riuers, Cities, Woods, and Seas,
And (though but little they can shew)
Doe therewithall our fancies please;
Let *Contemplation* Maps contriue,
To shew vs where we shall arriue.

11

And though our hearts too shallow be,
That blest *Communion* to conceaue,
Of which we shall of Heau'n be free,
Let vs on Earth together cleaue:
For those, who keepe in vnion here,
Shall know by faith what will be there.

12

Where all those *Angels* we admir'd,
With euery *Saint* since time begun,
(Whose sight and loue we haue desir'd)
Shall be with vs conioyn'd in *One*
And *We* and *They*, and *They* and *We*,
To *GOD* himselfe espoused be.

13

Oh happie *wedding!* where the *Guests*,
The *Bride* and *Bridegroome* shall be one;
Where *Songs*, *Embraces*, *Triumphs*, *Feasts*,
And *Ioyes* of *Loue* are neuer done:
But thrice accurst are those that misse
Their *Garments* when this *Wedding* is.

14

Sweet *Iesus*, seal'd, and clad therefore,
For that great meeting let vs be,
(Where *People*, *tongues*, and *kinreds* more
Then can be told, attend on Thee)
To make those shoures of Ioy and praise,
(Which to thine honour they shall raise.

Rogation weeke.

THis is called Rogation weeke, *being so tearmed by Antiquity* a Rogando, *from the publike* Supplications. *For then the* Letany, *which is full of humble Petitions and entreaties, was with solemne* Procession *vsually repeated: because there be about that Season most occasions of publike Prayer, in regard Princes goe then forth to battell; the Fruits and hope of plenty are in their blossome; the Ayre is most subiect to contagious Infections; and there is most labouring and trauailing, both by Land and Sea also, from that time of the yeare forward. Which laudable custome (though it be lately much decayed, and in some Countries abused from the right end, & mingled with superstitious Ceremonies) is in many places orderly retained, according as the* Church *of* England *approueth it: And we yearely make vse also of those* Processions, *to keepe*

knowledge

knowledge of the true Bounds of our seuerall Parishes, for auoyding of strife. And those Perambulations *were yearely appointed likewise, that, viewing* Gods *yearely blessings vpon the Grasse, the Corne, and other Fruites of the Earth, we might be the more prouoked to praise him.*

Song. 80.

Sing this as the 44. Song.

IT was thy pleasure, *Lord*, to say,
That whatsoeuer in thy *Name*
We pray'd for, as we ought to pray,
Thou would'st vouchsafe to grant the same:
Oh, therefore we beseech thee now,
To these our Prayers, which we make,
Thy gracious eare in fauour bow,
And grant them for thy mercies sake.

2

Let not the *Seasons* of this yeare,
(As they their courses doe obserue)
Engender those Contagions here,
Which our transgressions doe deserue:
Let not the *Summer-wormes* impaire
Those bloomings of the Earth we see;
Nor *Blastings*, or distemper'd *Ayre*,
Destroy those fruites that hopefull bee.

3

Domesticke brawles expell thou farre,
And be thou pleas'd our *Coast* to guard,
The dreadful sounds of in-brought *warre*,
Within our Confines be not heard:
Continue also here thy *Word*,
And make vs thankfull (we thee pray)
The *Pestilence*, *Dearth*, and the *Sword*,
Haue beene so long with-held away.

4 And

4

And, as we heedfully obſerue
The certaine limits of our Grounds,
And outward quiet to preſerue,
About them walke our yearely *Rounds:*
So let vs alſo haue a care,
Our ſoules poſſeſsions, *Lord*, to know,
That no encroachments on vs there,
Be gained by our ſubtill *Foe.*

5

What pleaſant *Groues*, what goodly *Fields!*
How fruitfull *Hils*, and *Dales* haue we!
How ſweet an *Ayre* our Climate yeelds!
How ſtoar'd with *Flockes*, and *Heards* are we!
How *Milke*, and *Honey* doth oreflowe!
How cleare and wholeſome are our *Springs!*
How ſafe from rauenous *Beaſts* we goe!
And oh how free from *Poyſnous things*!

6

For theſe, and for our Graſſe, our Corne;
For all that ſprings from *Blade*, or *Bough*;
For all thoſe bleſsings that adorne
Or *wood*, or *field*, this Kingdome through:
For all of theſe thy praiſe we ſing,
And humbly (*Lord*) entreat thee too,
That Fruit to thee we forth may bring
As vnto Vs thy Creatures doe.

7

So, in the ſweet refreſhing ſhade
Of thy *Protection* ſitting downe,
Thoſe gracious Fauours we haue had,
Relate we will to thy renowne;
Yea, other men, when we are gone,

Shall

Shall for thy mercies honour thee,
And famous make what thou hast done,
To such as after them shall be.

S. *George* his day.

THis *may be called the* Court Holy-day; *for with vs it is solemnized vpon command, in the Court royall of the* Maiesty *of* Great-Britaine *onely, or in the Families of those* Knights of the Order, *who are constrained to bee absent from the solemnity there held, which is vsually on that day anciently dedicated to* George *the* Martyr. *Neuertheleſſe, we belieue not that it was he whom they anciently chose to be the* Patron *of the fore-named* Order: *For the relation of him who deliuered the* Lady *from the* Dragon *is onely a Christian* Allegory, *inuented to set forth the better the* Churches *deliuerance.* Iesus Christ *is the true S.* George, *and our* Engliſh *tutelary* Saint; *Euen he that commeth armed vpon the* White Horſe, Reu. 19. 11. *The* Dragon *hee ouerthrowes is the* Beast *mentioned in the same* Chapter, *and called (a little before) the* Dragon with ſeauen heads and ten hornes: *The* Lady *he deliuers is that Woman whom the* Dragon *persecutes,* Reu. 12. *And to the honour of him I conceiue the most honourable* Order *of S.* George *to be continued, and this Day consecrated. Nor is there any irreuerence in imposing this Name on our* Redeemer; *for* George *signifieth a* Husbandman, *which is a Name or Attribute, that euen* Christ *applied to his* Father, Ioh. 15. 2. My Father (*saith he*) ὁ Γεωργὸς ἐστι, is the George, or the Husbandman: *And indeed, very properly may this Nation call* God *their* George *or* Husbandman: *For he hath (as it were) moted this* Iland *with the Sea, walled it with naturall Bulwarkes, built Towers in it, planted his truth here, weeded, dressed, and replenished it like a Garden; and in a word, euery way done the part of a good* Husbandman *thereon. Howsoeuer therefore the first occasion of this* Dayes *great solemnity seeme but meane (as he beginning of many noble Inuentions were) yet I conceiue that Institution to haue beene ordained to weighty and Christian purposes: Euen to oblige the* Peeres *of this* Kingdome *by the new and strict bonds of an honourable* Order, *to imitate their* Patrons *care ouer his* Vineyard, *to remember them that they are the* Band-Royall *to whom the Guard thereof is committed, to stirre vp in them vertuous emulations, and to shew them how to make vse of their temporall dignities to the glory of* God. *For, beside many other reuerend* Officers, *there belongs a* Prelate *also to these Solemnities. And me-thinkes, we should not imagine that the* Founder *of it (being a Christian Prince, assisted*

sted by a wise and religious Counsell) would have so prophaned the most excellent dignitie of the Church, *as to make it waite on Ceremonies ordained for ostentation, or some other vaine ends. More discreetly they deale who apprehend the contrary, and are not in danger of this sentence* ; Euill to him that euill thinketh.

Song. 81.

Sing this as the 3. Song.

ALl praise and glory that we may,
Ascribe we, *Lord*, to thee,
From whom the triumphs of this *Day*,
And all our glories bee :
For of it selfe, nor *East*, nor *West*,
Doth Honour ebbe or flowe ;
But as to thee it seemeth best,
Preferments to bestowe.

2

Thou art, oh *Christ*, that valiant *Knight*,
Whose *Order* we professe,
And that *Saint George*, who oft doth fight
For *England* in distresse :
The *Dragon* thou orethrew'st is He,
That would thy *Church* deuoure,
And that faire *Lady (Lord)* is she,
Thou saueſt from his power.

3

Thou like a *Husbandman* prepar'd
Our Fields, yea sowne them hast ;
And *Knight-like*, with a warlike guard,
From spoile enclos'd them fast.
Oh daigne, that those who in a *Band*,
More strict then heretofore,

Are

Are for this *Vineyard* bound to ſtand,
May watch it now the more:

4

Yea grant, ſince they elected are,
New *Orders* to put on,
And ſacred *Hiroglyphickes* weare
Of thy great Conqueſt wonne.
That thoſe (when they forget) may tell,
Why ſuch of them are worne,
And inwardly informe as well,
As outwardly adorne.

5

That ſo their *Chriſtian-Knighthood* may
No *Pagan-Order* ſeeme;
Nor they their meetings paſſe away,
As things of vaine eſteeme;
And, that we may our triumphs all,
To thy renowne apply,
Who art that *Saint*, on whom we call,
When we *Saint George* doe cry.

For publike Deliuerance.

God hath vouchſafed vnto this Kingdome many publike deliuerances, which ought neuer to be forgotten; but rather ſhould be celebrated by Vs, as the Dayes Purim *by the* Iſraelites, Heſt. 9. 26. *Eſpecially that of the fift of* November; *for the celebration whereof there is a Statute enacted. And it is hoped wee ſhall neuer neglect, or bee aſhamed to praiſe God for that Deliuery, according to prouiſion made to that purpoſe. For that, and the like occaſions therefore this* Hymne *is compoſed.*

Song. 82.

Sing this as the ninth Song.

VVith *Iſr'el* we may truely ſay,
If on our ſide *God* had not been,

Our *Foes* had made of vs their prey,
And we this *Light* had neuer seene:
The *Pit* was digg'd, the snare was laid,
And we with ease had beene betrai'd.

2

But they that hate vs vndertooke
A *Plot* they could not bring to passe;
For, he that all doth ouer-looke,
Preuented what intended was:
We found the *Pit*, and scap'd the *Gin*,
And saw their *Makers* caught therein.

3

The meanes of helpe was not our owne,
But from the *Lord* alone it came;
(A fauour vndeserued showne)
And therefore let vs praise his *Name*:
Oh, praise his *Name*, for it was he,
That broke the *Net*, and set vs free.

4

Vnto his honour let vs sing,
And Stories of his mercy tell,
With praises let our *Temples* ring,
And on our Lips thankesgiuing dwell:
Yea, let vs not his loue forget,
While *Sunne*, or *Moone*, doth rise or set.

5

Let vs redeeme againe the Times,
Let vs begin to liue anew,
And not reuiue those hainous crimes,
That dangers past so neere vs drew;
Lest he that did his hand reuoke,
Returne it with a double stroke.

6

A true *Repentance* takes delight,
To minde *Gods* fauours heretofore;
So, when his mercies men recite,
It makes a true *Repentance* more:
And where those vertues doe encrease,
They are the certaine signes of *Peace.*

7

But where encreasing sinnes we see,
And to such dulnesse men are growne,
That sleighted those *Protections* bee,
Which *God* in former time hath showne:
It shall be token to that *Land,*
Some *Desolation* neere at hand.

8

Our hearts, oh, neuer harden so,
Nor let thine Anger so returne;
But with desire thy will to doe,
For our offences let vs mourne:
And mind to praise (euen teares among)
Thy *Mercies* in a ioyfull *Song.*

For the Communion.

WE haue a custome among vs, that during the time of administrating the blessed Sacrament *of the* Lords Supper, *there is some* Psalme *or* Hymne *sung, the better to keep the thoughts of the* Communicants *from wandring after vaine obiects: This* Song *therefore (expressing a true thankefulnesse, together with what ought to be our faith concerning that* Mystery, *in such manner as the vulgar capacitie may be capable thereof) is offered vp to their deuotion, who shall please to receiue it.*

Song. 83.

Sing this as the third Song.

THat fauour, *Lord*, which of thy grace
We doe receiue to day,
Is greater then our merit was,
And more then praise we may:
For, of all things that can be told,
That which least comfort hath
Is more, then e're deserue we could,
Except it were thy *wrath*.

2

Yet we, not onely haue obtain'd
This worlds best gifts of thee;
But thou thy *flesh* hast also daign'd,
Our Food of *Life* to be:
For which, since we no mends can make
(And thou requir'st no more)
The *Cup of sauing health* we take,
And praise thy *Name* therefore.

3

Oh teach vs rightly to receiue,
What thou dost here bestow;
And learne vs truly to conceiue,
What we are bound to know,
That such as cannot wade the deepe
Of thy vnfathom'd *Word*,
May by thy grace safe courses keepe
Along the shallow *Ford*.

4

This *Mysterie*, we must confesse,
Our reach doth farre exceede,

And

And ſome of our weake Faiths are leſſe
Then graines of *Muſterd ſeed*:
Oh therefore, *Lord*, encreaſe it ſo,
We fruit may beare to thee,
And that *implicite* faith may grow,
Explicite faith to be.

5

VVith hands we ſee not, as with *Eyes*:
Eyes thinke not as the *Heart*;
But each retaines what doth ſuffize,
To act his proper part;
And in the *Body* while it bides,
The meaneſt Member ſhares
That bliſſe, which to the beſt betides
And as the ſame it fares:

6

So, if in *vnion* vnto thee,
Vnited we remaine,
The *Faith* of thoſe that ſtronger be,
The weaker ſhall ſuſtaine:
Our Chriſtian *Loue* ſhall that ſupply,
Which we in *knowledge* miſſe,
And humble thoughts ſhall mount vs hie,
Eu'n to eternall bliſſe.

7

Oh pardon all thoſe hainous crimes,
Whereof we guilty are;
To ſerue thee more in future times,
Our heart doe thou prepare;
And make thou gracious in thy ſight,
Both vs, and this we doe,
That thou therein mayſt take delight,
And we haue loue thereto.

8

No new *Oblation* we deuise,
For sinnes prefer'd to bee;
Propitiatory Sacrifice
Was made at full by thee:
The Sacrifice of *Thankes* is that,
And all that thou dost craue,
And we our selues are part of what
We sacrificed haue.

9

We doe no grosse *Realities*,
Of *Flesh* in this conceiue;
Or, that their proper qualities
The *Bread*, or *Wine* doe leaue:
Yet, in this holy *Eucharist*,
We (by a meanes diuine)
Know we are fed with thee, oh *Christ*,
Receiuing *Bread* and *Wine*.

10

And though the outward *Elements*
For Signes acknowledg'd be,
We cannot say thy *Sacrament*,
Things onely signall be:
Because whoe're thereof pertakes,
In those this powre it hath;
It either them thy members makes,
Or slaues of *sinne* and *death*.

11

Nor vnto those doe we encline,
(But from them are estrang'd)
Who yeeld the forme of *Bread* & *Wine*,
Yet thinke the *Substance* chang'd:
For we beleeue each Element

Must

Is what it ſeemes indeed,
Although that in thy *Sacrament*,
Therewith on thee we feed.

12

Thy *Real-preſence* we anow,
And know it ſo diuine,
That carnall *Reaſon* knowes not how,
That *Preſence* to define:
For, when thy *Fleſh* we feed on thus
(Though ſtrange it doe appeare)
Both *We* in *Thee*, and *Thou* in *Vs*,
En'n at one inſtant are.

13

No maruell many troubled were,
This Secret to vnfold;
For *Myſteries* Faiths obiects are,
Not things at pleaſure told.
And he that would by *Reaſon* ſound,
What Faiths deepe reach conceaues,
May both himſelfe and them confound,
To whom his Rules he leaues.

14

Let vs therefore our Faith erect,
On what thy *Word* doth ſay,
And hold their knowledge in ſuſpect,
That new Foundations lay:
For, ſuch full many a grieuous *Rent*,
Within thy *Church* haue left;
And by thy peacefull *Sacrament*,
The world of *Peace* bereft.

15

Yea, what thy pledge and ſeale of *Loue*,
Was firſt ordain'd to be

Doth great and hatefull Quarrels moue,
Where wrangling ſpirits be.
And many men haue loſt their blood,
(Who did thy *Name* profeſſe)
Becauſe they hardly vnderſtood
What others would expreſſe.

16

Oh, let vs not hereafter ſo,
About meere *words* contend,
The while our craftie common Foe,
Procures on vs his end:
But if in *Eſſence* we agree,
Let all with Loue aſſay,
A helpe vnto the weake to be,
And for each other pray.

17

Loue is that bleſſed Cimment, *Lord*,
VVhich muſt vs re-vnite;
In bitter ſpeeches, fire and ſword,
It neuer tooke delight:
The Weapons thoſe of *Malice* are,
And they themſelues beguile,
Who dreame, that ſuch ordained were
Thy *Church* to reconcile.

18

Loue brought vs hither, and that *Loue*
Perſwades vs to implore,
That thou all Chriſtians hearts would'ſt mooue,
To ſeeke it more and more;
And that *Selfe* will no more bewitch
Our minds with foule debate;
Nor fill vs with that malice, which
Diſturbes a quiet ſtate:

19

But this especially we craue,
That perfect Peace may be
Mong those that disagreed haue,
In show of loue to thee;
That they with *vs*, and we with *them*,
May Christian Peace retaine,
And both in new *Ierusalem*
With thee for euer raigne.

20

No longer let *ambitious ends*,
Blinde *Zeale*, or cankred *Spight*,
Those *Churches* keepe from being friends,
Whom *Loue* should fast vnite:
But let thy glory shine among
Those *Candlesticks*, we pray,
We may behold what hath so long
Exil'd thy *Peace* away:

21

That those, who (heeding not thy *Word*)
Expect an earthly *Powre*,
And vainly thinke, some temp'rall *Sword*
Shall *Antichrist* deuoure;
That those may know, thy *Weapons* are
No such, as they doe faigne,
And that it is no *carnall warre*,
Which we must entertaine.

22

Confessors, *Martyrs*, *Preachers* strike
The *Blowes*, that gaine this *Field*:
Thankes, *Prayre*, *Instructions*, and the like,
Those weapons are they wield:
Long-Suffering, *Patience*, *Prudent-care*,

Must

Must be the *Court-of-Guard*;
And Faith and Innocency are
Instead of Walls prepar'd.

23

For these (no question) may as well
Great *Babel* ouerthrow,
As *Ierechoes* large Bulwarkes fell,
When men did *Rams-hornes* blow:
Which could we credit, wee should cease
All bloudy plots to lay,
And to suppose *Gods* holy peace,
Should come the *Deuils* way.

24

Lord, let that flesh, and bloud of thine,
Which fed vs hath to day,
Our hearts to thy *True-loue* encline
And driue ill thoughts away:
Let vs remember what thou hast
For our meere loue endur'd;
Eu'n, when of vs despis'd thou wast,
And we thy death procur'd:

25

And with each other, for thy sake,
So truely let vs beare,
Our patience may vs dearer make,
When reconcil'd we are:
So, when our courses finisht be,
We shall ascend aboue
Sun, Moone, & *Starres*, to liue with Thee,
That art the *God* of *Loue*.

Ember

Ember Weekes.

THe Ember weekes *are foure Fasts, anciently solemnized at the foure principall Seasons of the yeare, and by an Institution appoynted to be obserued for diuers good purposes. First, to humble our selues by* Fasting, *and* Prayer, *that God might, vpon our humiliation, be moued to grant vs the blessings belonging to those Seasons. Secondly, that it might please God to strengthen our Constitutions, against the distemperatures occasioned by the seuerall humors predominate at those* Times, *to the endangering of our bodily healths. Thirdly, that we might be remembred to dedicate a part of euery season to Gods glory. And lastly, that there might bee a publike* Fasting *and* Prayers *made for those (according to the* Apostles *vse) who by the laying on of hands were to be confirmed in the Ministery of the* Gospel: *For the* Sunday *next after these* Fasts *is the time ordinarily appointed for the ordination of such as are called to those Offices.*

Song. 84.

Sing this as the ninth Song.

THou dost from euery season, *Lord*,
To profit vs, aduantage take,
And at their fittest times afford
Thy blessings for thy mercies sake:
At *Winter*, *Summer*, *Fall*, or *Spring*,
We furnish'd are of eu'ry thing.

2

A part therefore from each of these,
With one consent reseru'd haue we,
In *Prayer*, and *Fasting* to appease
That wrath our sinnes haue mou'd in thee:
And that thou mayst not for our crimes,
Destroy the blessings of the *Times*.

3

Oh grant, that our *Deuotions* may
With true sincerenesse be perform'd,

And

And that our liues, nor for a day,
But may for euer be reform'd:
Lest we remaine as fast in sinne,
As if we neu'r had *fasting* byn.

4

Our *Constitutions* temper so,
Those *Humors* which this season raine,
May not haue powre to ouerthrowe
That health, which yet we doe retaine:
Else through that weaknesse which it brings,
Lord, make vs strong in better things.

5

And, since thy holy *Church* appoints
These times, thy *Workmen* forth to send
And those for *Pastors* now annoynts,
Who on thy *Fold* are to attend;
Blesse thou, where they who (should ordaine)
With *Prayre*, and *Fasting*, hands haue laine.

6

Oh, blesse them euer-blessed *Lord*,
Whom for thy worke the *Church* doth chuse;
Instruct them by thy sacred *Word*,
And with thy spirit them infuse,
That liue, and teach aright they may,
And we their teaching well obay.

These that follow are Thanksginings for publike benefits.

For

For seasonable Weather.

IT is our duty to giue God thankes, and praise him, both publikely and priuately, for all his mercies; especially, for such as tend to the generall good. And therefore the Church *hath in her* Liturgie *ordained set formes of* Thanksgiuing *for such ends: In imitation whereof these following* Hymnes *are composed, that we might the oftner, and with more delight exercise this duty, which is most properly done in* Song: *And thereby also the formes of* Thanksgiuing *are much more easily learned of the common people, to be sung of them amid their labours. This, that next followes, is a thanksgiuing for seasonable weather; by meanes whereof we enioying the blessings of the earth, ought at all times to praise God for the same.*

Song. 85.

Sing this as the 3. Song.

LOrd, should the *Sun*, the *Clouds*, the *Wind*,
The *Ayre*, and Seasons be
To vs so froward, and vnkinde;
As we are false to Thee;
All fruits would quite away be burn'd,
Or lye in water drown'd,
Or blasted be, or ouerturn'd,
Or chilled on the ground.

2

But, from our duty though we swarue,
Thou still dost mercie show,
And daigne thy Creatures to preserue,
That men might thankefull grow;
Yea, though from day to day we sinne,
And thy displeasure gaine,
No sooner we to cry begin,
But pitty we obtaine.

3 The

3

The *Weather* now thou changed haſt,
That put vs late to feare,
And when our hopes were almoſt paſt,
Then comfort did appeare.
The Heau'n, the Earths complaints hath heard,
They reconciled be,
And thou ſuch *Weather* haſt prepar'd,
As we deſir'd of thee.

4

For which, with lifted hands and eyes,
To thee we doe repay
Thee due, and willing ſacrifize
Of giuing thankes to day;
Becauſe, ſuch Offrings we ſhould not
To render thee be ſlow;
Nor let that mercie be forgot,
Which thou art pleas'd to ſhow.

For Plenty.

PLenty is the cure of Famine, and a bleſſing which, aboue all other, we labour and trauaile for; yet, when we haue obtained the ſame, it makes vs many times ſo wanton inſteed of being thankefull, that we forget not onely Gods mercy in that, but abuſe all other benefits. To put vs therefore in minde of our duty, and to expreſſe the better a continuall thankefulneſſe to the Almighty, this Hymne *is compoſed,*

Song. 86.

Sing this as the third Song.

HOw oft, and by how many crimes,
Thee Iealous haue we made?

And

And, blessed *GOD*, how many times
Haue we forgiuenesse had?
If we with teares to bed at night
For our transgressions goe,
To vs thou dost by morning-light,
Some comfort daigne to show.

2

This pleasant *Land*, which for our sinne
Was lately barren made,
Her fruitfulnesse doth new begin,
And we are therefore glad:
We for those Creatures thankfull be,
Which thou bestowest, *LORD*,
And for that *Plentie* honour thee,
Which thou dost now afford.

3

Oh, let vs therewith in excesse
Not wallow like to Swine;
Nor into gracelesse wantonnesse
Conuert this grace of thine;
But so reuiue our feebled powres,
And so refresh the poore,
That thou maist crowne this *Land* of ours
VVith plenties euermore.

For Peace.

PEace *is the Nurse of* Plentie, *and the meanes of so many other blessings, both publike and priuate, that God can neuer be sufficiently praised for it; yet insteed of glorifying him, men most commonly abuse it to the dishonour of God, and their ruine. This* Hymne *therefore is composed, that it may giue occasion to vs more often to meditate Gods mercy, and to glorifie his* Name, *who aboue all other* Nations *haue tasted the sweetnesse of this benefit.*

Song.

Song. 87.

Sing this as the third Song.

SO cause vs, *Lord*, to thinke vpon
Those blessings we possesse,
That what is for our safety done,
We truely may confesse:
For we, whose *Fields*, in time forepast,
Most bloudy warre did staine,
(Whil'st *Fire*, and *Sword*, doth others wast)
In safety now remaine.

2

No armed troups the *Ploughman* feares
No shot our *Wals* o'returne;
No *Temple* shakes about our eares;
No *Village* here doth burne;
No *Father* heares his pretty Child,
In vaine for succour cry;
Nor *Husband* sees his *Wife* defil'd,
Whil'st he halfe dead doth lye.

3

Deare God, vouchsafe to pitty those,
In this distresse that be,
They, to protect them from their Foes,
May haue a Friend of thee:
For, by thy Friendship we obtaine
These gladsome peacefull dayes,
And (somewhat to returne againe)
We thus doe sing thy praise.

4

We praise thee for that inward *Peace*,
And for that outward *Rest*,

Where-

VVherewith vnto our Ioyes encrease,
This *Kingdome* thou hast blest:
Oh, neuer take the same away,
But let it still endure;
And grant (oh LORD) it make vs may
More thankefull, not Secure.

For Victorie.

OVr God is the Lord *of* Hosts, *and the* God *of* Battles: *whensoeuer therefore we haue gotten the vpper hand ouer our enemies, we ought not to glory in our owne strength, Policie, or Valour, but to ascribe the glory of it to him only, and returne him publike thankes for making vs victorious ouer our enemies: And this* Hymne *seruetb to helpe their deuotion, who are willing to performe that dutie.*

Song. 88.

Sing this as the 44. Song.

VVE loue thee, *Lord*, we praise thy *name*
VVho, by thy great Almightie arme,
Hast kept vs from the spoile, and shame
Of those, that sought our causelesse harme.
Thou art our *Life*, our *Triumphs-Song*,
The *Ioy* and *Comfort* of our heart;
To thee all praises doe belong,
And thou the *Lord* of *Armies* art.

2

VVe must confesse it is thy powre,
That made vs *Masters of the Field*:
Thou art our *Bulwarke* and our *Towre*,
Our *Rocke* of refuge, and our *Shield*:
Thou taught'st our hands and Armes to fight;

VVith vigour thou didſt gird vs round;
Thou mad'ſt our foes to take their flight,
And thou didſt beate them to the ground.

3

With fury came our armed Foes,
To blood and ſlaughter fiercely bent,
And perils round did vs incloſe,
By whatſoeuer way we went;
That had'ſt not thou our *Captaine* beene,
(To lead vs on, and off againe)
We on the place had dead bin ſeene,
Or mask'd in blood and wounds had laine.

4

This *Song* we therefore ſing to Thee,
And pray, that thou for euermore
Would'ſt our Protector daigne to be,
As at this time, and heretofore;
That thy continuall fauour ſhowne,
May cauſe vs more to Thee encline,
And make it through the World be knowne
That ſuch as are our Foes are thine.

For deliuerance from a publike Sickneſſe.

THE Peſtilence, *and other publike ſicknesses are those Arrowes of the Almightie wherewith he puniſheth publike transgreſſions: This,* Hymne *therefore is to praiſe him, when he ſhall vnſlacke the Bow which was bent againſt vs; and the longer he withholds his hands the more conſtantly ought we to continue our publike thankeſgiuings; for when we forget to perſeuere in praiſing God for his Mercie paſt, we vſually reuiue those ſinnes that will reuue his Iudgements.*

Song.

Song. 89.

Sing this as the ninth Song.

WHen thou would'ſt, *LORD*, afflict a *Land*
Or ſcourge thy *People* that offend,
To put in practiſe thy Command,
Thy creatures all on Thee attend;
And thou, to execute thy *Word*,
Haſt *Famine*, *Sickneſſe*, *Fire*, and *Sword*.

2

And here among vs for our ſinne,
A ſore *Diſeaſe* hath lately raign'd,
Whoſe fury ſo vnſtai'd hath bin,
It could by nothing be reſtrain'd;
But ouerthrew both weake and ſtrong,
And tooke away both old and young.

3

To Thee our cries we therefore ſent,
Thy wonted pittie, *LORD*, to proue;
Our wicked waies we did repent,
Thy *Viſitation* to remooue;
And thou thine *Angel* didſt command,
To ſtay his wrath inflicting hand.

4

For which thy loue, in thankefull wiſe,
Both hearts and hands to thee we raiſe,
And in the ſtead of former cries,
Doe ſing thee now a *Song* of *Praiſe*;
By whom the fauour yet we haue,
To ſcape the neuer filled *Graue*.

For the *Kings* Day.

THe first Day of KINGS *Raignes, hath beene anciently obserued in most* Kingdomes: *And with vs that custome is worthily retained, partly, for ciuill ends; and partly, that the people might assemble together, to praise God for the benefit the* Common-wealth *receiueth by the* Prince; *to pray for his preseruation also, and to desire a blessing vpon him and his Gouernment: To which purpose this* Song *is composed.*

Song. 90.

Sing this as the 3. Song.

VVHen, *LORD*, we call to minde those things
That should be sought of Thee,
Remembring that the hearts of *Kings*
At thy disposing be;
And how of all those blessings, which
Are outwardly possest:
To make a *Kingdome* safe and rich,
Good *Princes* are the best.

2

We thus are mou'd to sing thy praise,
For *Him* thou daigned hast,
And humbly beg, that all our daies
Thy care of vs may last.
Oh, blesse our *King*, and let him raigne,
In peacefull safetie long,
The *Faiths Defender* to remaine,
And shield the Truth from wrong.

3

With awfull *Loue*, and louing *Dread*,
Let vs obserue him, *LORD*,
And as the *Members* with their *Head*,

In Christian peace accord:
And fill him with such Royall care,
To cherish vs for this;
As if his heart did feele we are
Some liuing parts of his.

4

Let neither *Partie* Struggle from
That duty should be showne,
Lest each to other plagues become,
And both be ouerthrowne:
For, o're a disobedient *Land*,
Thou dost a *Tirant* set;
And those, that *Tirant-like* command,
Haue still with *Rebels* met.

5

Oh, neuer let so sad a doome
Vpon these *Kingdomes* fall;
And to assure it may not come,
Our sinnes forgiue vs all:
Yea, let the *Parties* innocent
Some dammage rather share,
Then, by vnchristian discontent,
A double Curse to beare.

6

Make vs (that placed are below,
Our callings to apply)
Not ouer-curious be to know,
What he intends on high.
But, teach him iustly to command,
Vs rightly to obey;
So, both shall safe together stand,
And doubts shall flie away.

7

When hearts of *Kings* we pry into,
Our owne we doe beguile;
And what we ought our ſelues to doe,
We leaue vndone the while:
Whereas, if each one would attend
The way he hath to liue,
And all the reſt to Thee commend,
Then all ſhould better thriue.

8

Oh, make vs, *LORD*, diſpoſed thus,
And our dread *Soueraigne* ſaue;
Bleſſe vs in Him, and Him in vs,
We both may bleſsings haue;
That many yeares for him we may
This *Song* deuoutly ſing,
And marke it for a happy day,
When He became our *KING*.

Here endeth the *Hymnes*, and *Songs* of the *Church*.

A Table of the *Hymnes* and *Songs* contained both in the first and second part of this Booke; the first number declaring the *Song*, the second the *Page*.

The second part of the *Hymnes* and *Songs* of the *Church*.

64 S.

FINIS.

To the Reader.

THat ſuch as haue skill and are delighted with Muſicke, may haue the more variety, to ſtirre vp the ſoone cloyed affections, theſe *Hymnes* are fitted with many new tunes; neuertheleſſe all (but ſome few of them) may be ſung to ſuch tunes as haue bin heretofore in vſe; For the benefit therefore of thoſe who haue no experience in muſicke, I haue here ſet downe which Songs they be; and to what old tunes they may be ſung.

To the tune of the 1.2. 3. and of an hundred other Pſalmes may be ſung, Song the 3.21.32.33.35.38.43 53.57.58.67.69.72.78.81.83.85.86.87.90.

To the tune of the 51. 100. 125. Pſalmes and the ten commandements, &c. may be ſung, Song the 5.6. 8. 11. 12. 27. 28. 34.42.44.48.51.52.56.60.61.64.65. 66.68.70.73.76.77.80.88.

To the tune of the 112. 127. Pſalmes, and the Lords Prayer, &c. may be ſung, Song the 7.40.41. 45.49.50.54.59.62.71.74.75.79.82.84.89.

To the tune of the 113. Pſalme may be ſung, Song the 9.10.17.

To the tune of the 25. Pſalme may be ſung, Song the 20.

To the tune of the 124. Pſame may be ſung, Song the 47.

The

The Authors HYMNE.

GReat Almightie, GOD of Heauen,
Honour, Praise, and Glorie be
Now, and still hereafter giuen,
For thy blessiugs daigned me:
Who hast granted and prepared,
More then can be well declared.

By thy Mercie thou didst raise me,
From below the Pits of Clay;
Thou hast taught my lips to praise Thee,
Where thy loue confesse I may:
And those blessed hopes dost leaue me,
Whereof no man can bereaue me.

By thy Grace, those passions, troubles,
And those wants that me oppreſt;
Haue appear'd as water-bubbles,
Or as dreames, and things in iest:
For thy (leasure still attending)
I with pleasure saw their ending.

Those afflictions, and those terrours,
Which to others grim appeare,
Did but shew me where my errours,
And my imperfections were:
But distrustfull could not make me
Of thy loue; nor fright, nor shake me.

Therefore, as thy blessed Psalmist,
When he saw, his wars had end,
(And his dayes were at the calmest)

Psalmes

Psalmes *and* Hymnes *of praises pend:*
So, my rest by thee enioyed,
To thy praise I haue employed.

Yea, remembring what I vowed,
When enclos'd from all but thee,
I thy presence was allowed,
While the world neglected me:
This, my Muse *hath tooke vpon her,*
That she might aduance thine honour.

LORD, *accept my poore endeauour,*
And assist thy Seruant so,
In good Studies to perseuer,
That more fruitfull he may grow:
And become thereby the meeker,
Not his owne vaine-Glorie seeker.

Grant my frailties and my folly,
(And those daily sins I doe)
May not make this Worke vnholy,
Nor a blemish bring thereto:
But let all my faults committed,
With compassion be remitted.

Those base hopes that would possesse me,
And, those thoughts of vaine repute,
Which doe now and then oppresse me,
Doe not, LORD, *to me impute:*
And, though part they will not from me,
Let them neuer ouercome me.

Till this present, from obsceannesse,
Thou, oh LORD, *hast kept my Pen;*

And

And my Verse abhor'd vncleanesse,
Though in vaine were, now, and then:
My loose thoughts it ne're enflamed:
But, I thereby them haue tamed.

Still with hold me from delighting
That, which thine may mis-beseeme;
And from en'ry kinde of writing,
VVhereby this may loose esteeme,
That I may with Faith *and* Reason,
En'ry future Volum season.

Oh, preserue me from committing
Aught that's hainously amisse;
From all speeches him vnfitting,
That hath beene employ'd on this:
Yea, as much as may be daigned,
Keepe my Thoughts vnstained.

That these Helpes vnto Deuotion,
May no scandall haue at all,
LORD, *I make to Thee this motion,*
For their sake that vse them shall:
Of the world I am not fearefull,
Nor of mine owne Glorie carefull.

VVhilst thy fauours thou dost daigne me,
I despise the Worlds respect,
And most comfort entertaine me,
VVhen I suffer most neglect:
Yea, I then am best rewarded,
VVhen I seeme the least regarded.

For

For (oh) when I minde my Sauiour;
And how many a spightfull tongue,
Slandred his most pure behauiour,
And his pioust workes did wrong:
I contented am, and care not,
Though my Life, Detraction spare not.

Therefore, when that I shall blamed,
Or with cause, or causlesse be;
So thy truth be not defamed,
Fall what can befall on me:
Let my Fame of none be friended,
So thy Saints *be not offended.*

That is most my feare (oh Father*)*
Thy assistance therefore lend;
And, oh let me perish, rather
Then thy Little ones *offend:*
Let my Life some honour doe thee,
Or by Death returne me to thee.

For, thy praise I wish and loue it,
And (oh) let my end be shame,
If for mine owne sake, I couet
Either Life, or Death, or Fame:
So it may be to thy Glorie,
Let Detraction write my Storie.

But to Thee which way auailing,
Can my shame or honour be?
Truth shall euer be preuailing,
Whatsoe're is thought of me:
Thou nought loosest through my folly,
Nor gainst ought by the most holy.

And

The Authors *Hymne.*

And I know, that whosoeuer
Hath thy Glorie in esteeme,
Will accept this good endeauour,
Whatsoe're the Werkeman seeme,
Let (oh therefore) be fulfilled,
That which thou (oh Lord *hast willed.*

And when I with Israels *Singer,*
To these Songs of Faith, shall learne
Thy Ten stringed Law to singer,
And that Musicke to discerne:
Lift me to that Angel-Quire,
Whereunto thy Saints *aspire.*

FINIS.